



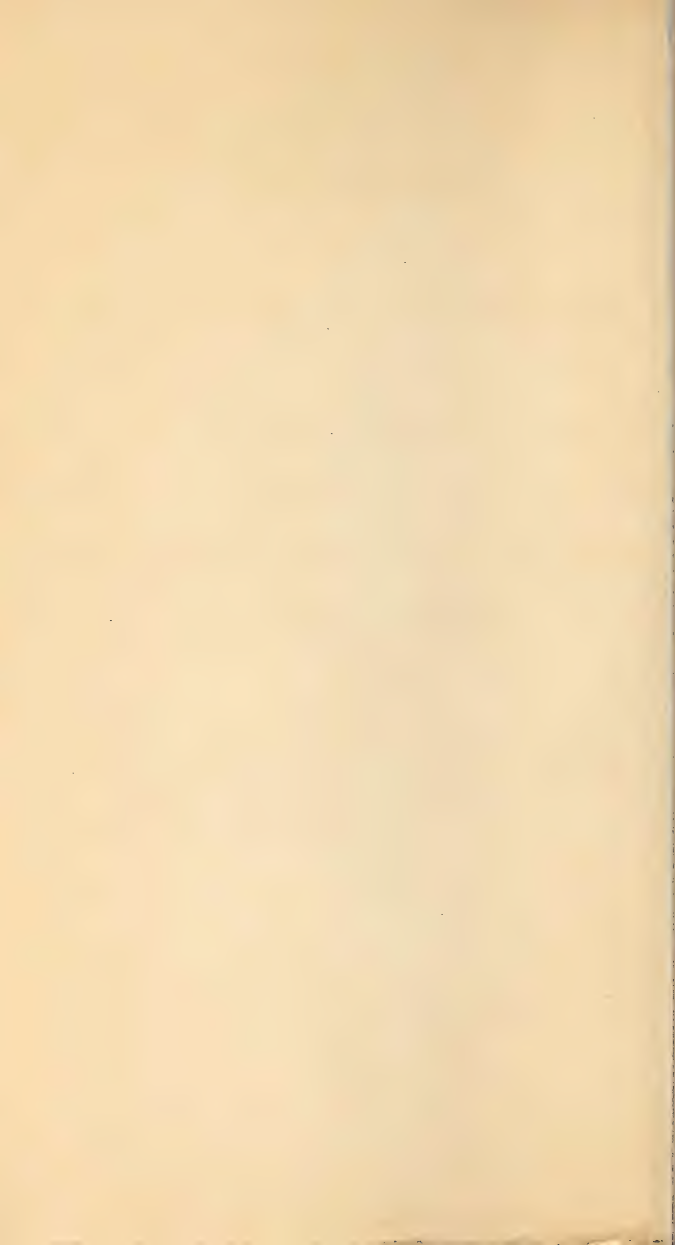


M. 1810

J.A. COCHRAN

The Immaculate Conception





THE MANUAL
OF THE
IMMACULATE CONCEPTION.

A COLLECTION OF
PRAYERS FOR GENERAL USE,
INCLUDING THE MOST APPROVED
DEVOTIONS TO THE BLESSED MOTHER OF GOD.

Selected from Authentic Sources.

WITH THE APPROBATION OF THE
MOST REV. JOHN McCLOSKEY, D. D.,
ARCHBISHOP OF NEW YORK.

NEW YORK:
P. O'SHEA, PUBLISHER, 27 BARCLAY ST.
1867.

BX2110
.M38

Entered according to Act of Congress, in the year 1866
By P. O'SHEA,
In the Clerk's Office of the District Court of the United States
for the Southern District of New York.

PREFACE.

It has for a long time been the design of the undersigned to publish a Prayer-book dedicated to the especial Patroness of America, and placed under her benign protection, under the title of her IMMACULATE CONCEPTION.

It is now his privilege to announce the fulfilment of this design. He devoutly trusts that this MANUAL OF THE IMMACULATE CONCEPTION will not be found unworthy of the high auspices under which it is offered to the Catholics of America.

As a General Prayer-book, it will recommend itself to popular use by its completeness, accuracy, and beauty. But besides containing

those devotions generally sought for in a Prayer-book, it contains also, in a well-arranged manner, nearly all those beautiful Prayers to the Holy Mother of God, upon which the Church has put the sacred stamp of her approbation.

THE PUBLISHER.

FEAST OF THE ASSUMPTION OF
THE BLESSED VIRGIN, }
1865.

JANUARY—HAS XXXI DAYS.

So called because it was dedicated to the god Janus.

Zodiacal Sign—Aquarius, The Waterbearer.

1	A	† CIRCUMCISION OF OUR LORD, <i>Du.</i>
2	b	† S. Fulgentius, B. C.—Oct. S. Stephen & Comm. Oct. of S. John, A. and SS. Innocents, <i>Du.</i>
8	c	† S. Genevieve, V.—Oct. S. John, <i>Du.</i> —and Comm. SS. Innocents.
4	d	† Octave of the Holy Innocents, <i>Du.</i>
5	e	† S. Telesphorus, P. M.—Vigil of Epiphany, <i>SDu.</i>
6	f	† EPIPHANY OF OUR LORD, <i>Du.</i>
7	g	<i>S. Lucian, Pr. M.</i> —Of the Oct. of Epiphany, <i>SDu.</i>
8	A	<i>S. Severus, B. of Naples.</i> —Of the Oct. of Epiphany, <i>SDu.</i>
9	b	<i>SS. Julian & Basilica, MM.</i> —Of the Oct. of Epiphany, <i>SDu.</i>
10	c	<i>S. William, C.</i> —Of the Oct. of Epiphany, <i>SDu.</i>
11	d	<i>S. Hyginus, P. M.</i> Of the Oct of Epiphany, <i>SDu.</i>
12	e	<i>S. Tatiana, M.</i> —Of the Oct. of Epiphany, <i>SDu.</i>
13	f	<i>S. Veronica, V.</i> —Oct. of Epiphany, <i>Du.</i>
14	g	<i>S. Hilary, B. C. SDu.</i> —Comm. of S. Felix, Pr. M.
15	A	<i>S. Paul, 1st H. C., SDu.</i> —Comm. of S. Maurus, Ab.
16	b	<i>S. Marcellus, P. M., SDu.</i>
17	c	<i>S. Anthony, Ab., Du.</i>
18	d	Chair of S. Peter at Rome, <i>Du.</i> —Comm. of S. Prisca, V. M. and of S. Paul, A.
19	e	<i>S. Canute, K. of Den. M., SDu.</i> —Comm. of SS. Marcius, Martha, Audifax, and Abacum, MM.
20	f	<i>SS. Fabian and Sebastian, MM SDu.</i>
21	g	<i>S. Agnes, V. M. Du.</i>
22	A	<i>SS. Vincent and Anastasius, MM., SDu.</i>
23	b	<i>S. Raymond of Pennafort, C., SDu.</i> —Comm. of Emerantiana, V. M.
24	c	<i>S. Timothy, B. M., SDu.</i>
25	d	Conversion of S. Paul, A., <i>Du.</i> —Comm. of S. Peter, A.
26	e	<i>S. Polycarp, B. M., SDu.</i>
27	f	<i>S. John Chrysostom, B. C., Du.</i>
28	g	<i>S. Flavian, M.</i> —2d Comm. of S. Agnes, V. M.
29	A	<i>S. Francis of Sales, B. C., Du.</i>
30	b	<i>S. Martina, V. M., SDu.</i>
31	c	<i>S. Peter Nolasco, C., Du.</i>

On the second Sunday after Epiphany, the Most HOLY NAME of JESUS, *Du.* with the commemoration of that Sunday.

N. B. The days marked with a † are days of Plenary Indulgence.

FEBRUARY—HAS XXVIII or XXIX DAYS.

So called from the word *Februatio*, Purification, because the Romans offered Sacrifices of Purification during this month.

Zodiacal Sign—Pisces, The Fishes.

1	d	S. Ignatius, B.M., <i>SDu</i>
2	e	† PURIFICATION OF THE B. V. MARY, <i>Du.</i>
3	f	† S. Blase, B. M.
4	g	† S. Andrew, Corsini, B. C., <i>Du.</i>
5	A	† S. Agatha, V. M., <i>Du.</i>
6	b	† S. Titus, B. of Crete.
7	c	† S. Romuald, Ab., <i>Du</i>
8	d	† S. John of Martha, C., <i>Du</i>
9	e	† S. Apollonia, V. M.
10	f	S. Scholastica, V. M., <i>Du.</i>
11	g	SS. <i>Saturinus</i> and his companions, <i>MM.</i>
12	A	S. Meletius, B. of Antioch, C.
13	b	S. Catharine de Rica, V.
14	c	S. Valentine, Pr. M.
15	d	SS. Faustinus and Jovita, <i>MM.</i>
16	e	S. Onesimus, B. of Ephesus, <i>M.</i>
17	f	S. Theodulus, M.
18	g	S. Simeon, B. of Jerusalem, M.
19	A	S. Mansuetus, B. of Milan, C.
20	b	S. Eucherius, B. C.
21	c	S. Severian, B. M.
22	d	Chair of St. Peter at Antioch, <i>Du.</i> —Comm. of St.
	e	Paul, A.
23		S. Polycarp, Pr. M.—Vigil of S. Matthias.
24	f	S. MATTHIAS, A., <i>Du.</i> —(in Leap years, on the 25th.)
25	g	S. Felix, P. C.
26	A	S. Alexander, B. of Alexandria, C.
27	b	S. Leander, B. of Seville, C.
28	c	S. Romanus, Ab
29	d	S. Oswald, B. of Worcester, C.

In Leap Year this month has 29 days, and the Feast of St. Matthias is celebrated on the 25th. And the Dominical Letter which was taken in the month of January is changed to the preceding one. Thus, if in January the Dominical Letter is A, it is changed to the preceding letter, which is G, and the letter F serves twice:—for the 24th and 25th.

The Wednesday, Friday and Saturday which follow the first Sunday in Lent are EMBER DAYS.

MARCH—HAS XXXI DAYS.

So called because it was dedicated to the god Mars.

Zodiacal Sign—Aries, The Ram.

1	d	<i>S. Albinus, B. C.—S. David, B. C.</i>
2	e	<i>S. Simplicius, P. C.</i>
3	f	<i>S. Cunegundis, V.</i>
4	g	<i>S. Casimir, C. SDu.—Comm. of S. Lucius, P. M.</i>
5	A	<i>S. Puccas, M.—S. Kyran, B. C. (Ossory).</i>
6	b	<i>SS. Victor and Comp., M. M.</i>
7	c	<i>S. Thomas of Aquina, C. D., Du.—Comm. of SS. Perpetua and Felicitas, M.M.</i>
8	d	<i>S. John of God, C., Du.</i>
9	e	<i>S. Frances, a Roman widow, Du.</i>
10	f	<i>The forty Martyrs of Sebaste, SDu.</i>
11	g	<i>S. Eusebius, Pr. M.</i>
12	A	<i>S. Gregory the Great, P. C. D., Du.</i>
13	b	<i>S. Euprasia, V.</i>
14	c	<i>S. Anna, V.</i>
15	d	<i>S. Longinus, M.</i>
16	e	<i>S. Arianus, H.</i>
17	f	<i>S. Patrick, B. C., Apostle of Ireland, SDu.</i>
18	g	<i>S. Edward, K. of England, M.</i>
19	A	<i>S. JOSEPH, C., SPOUSE OF THE B. V. MARY, Du.</i>
20	b	<i>S. Guthbert, B. C.</i>
21	c	<i>S. Benedict, Ab.</i>
22	d	<i>S. Basil, Pr. M.</i>
23	e	<i>S. Turibius, B. of Lima, C.</i>
24	f	<i>S. Gabriel, Archangel, Du.</i>
25	g	<i>† ANNUNCIATION OF THE B. V. MARY, Du.</i>
26	A	<i>† S. Ludger, B. C.</i>
27	b	<i>† S. Joan, H.—S. Robert, B. C.</i>
28	c	<i>† S. Guntram, K. C.</i>
29	d	<i>† S. Cyrillus, Dea. M.</i>
30	e	<i>† S. John Climacus, Ab.</i>
31	f	<i>† S. Balbina, V.</i>

On Friday in Passion-week, the Feast of the Compassion of the B. V. MARY.

The Vernal Equinox falls on the 21st of this month.

March was the first month of the ancient Roman year.

APRIL—HAS XXX DAYS.

So called from the word *Aperire*, to open—the earth opens to produce.

Zodiacal Sign—Taurus, The Bull.

1	g	† S. Hugh, B. of Grenoble, C.
2	A	S. Francis of Paula, C. Du.
3	b	S. Richard, B. C.
4	c	S. Isidore, B. of Seville, C., Du.
5	d	S. Vincent Ferrer, C., Du.
6	e	S. Celestian, I., P. C., Du.
7	f	S. Hegesippus, C.
8	g	S. Dionysius, B. of Corinth.
9	A	S. Mary of Cleophas, sister of B. V. Mary.
10	b	S. Marcius, B. of Antioch, C.
11	c	S. Leo the Great, P. C. D., Du.
12	d	S. Victor, M.
13	e	S. Hermengild, K. M., SDu.
14	f	SS. Tiburtius, Valerian, and Maximus, MM.
15	g	SS. Basilissa and Anastasia, MM.
16	A	S. Lambert, M.
17	b	S. Anicetus, P. M.
18	c	S. Perfectus, Pr. M.
19	d	S. Timon, Dea. M.
20	e	S. Agnes, V.
21	f	S. Anselm, B. of Canterbury, C. D., Du.
22	g	SS. Soter and Caius, PP. MM., SDu.
23	A	S. George, Patron of England, M., SDu.
24	b	S. Fidelis of Sigmaringa, M., Du.
25	c	S. MARK, THE EVANGELIST, Du.
26	d	SS. Cletus and Marcellinus, PP. MM., SDu.
27	e	S. John, Ab. C.
28	f	S. Vitalis, M.
29	g	S. Peter, M.
30	A	S. Catharine of Sienna.

On the third Sunday after Easter, PATRONAGE OF ST. JOSEPH, Du. with comm. of that Sunday.

MAY—HAS XXXI DAYS.

So called because it was dedicated to the goddess
Maia.

Zodiacal Sign—Gemini, The Twins.

1	b	SS. PHILIP AND JAMES, AA., <i>Du.</i>
2	c	S. Athanasius, B. of Alexandria, C. D.
3	d	FINDING OF THE HOLY CROSS, <i>Du.</i> —Comm. of SS. Alexander, Eventius, and Theodulus, MM.
4	e	S. Zenica, W., <i>Du.</i>
5	f	S. Pius, V., P. C., <i>Du.</i>
6	g	S. John, A. Sufferings before the Latin Gate, <i>Du.</i>
7	A	S. Stanislaus, B. M., <i>Du.</i>
8	b	Apparition of S. Michael, the Archangel, <i>Du.</i>
9	c	S. Gregory Nazianzen, B. C. D., <i>Du.</i>
10	d	S. Antoninus, B. C., <i>SDu.</i> —Comm. of SS. Gordian and Epimachus, MM.
11	e	S. Mammertus, B. of Vienna, C.
12	f	SS. Nereus, Achilleus, and Domitilla, V., and Pancra- tius, MM., <i>SDu.</i>
13	g	S. John, the Silent, H.
14	A	S. Boniface, M.
15	b	SS. <i>Tequitius and Comp.</i> MM.—S. <i>Dymphna</i> , V. M.
16	c	S. John Nepomucen, M., <i>Du.</i> —S. Ubald, B. (in Eng- land).
17	d	S. Paschal Baylon, C., <i>Du.</i>
18	e	S. Venantius, M., <i>SDu.</i>
19	f	S. Peter Celestine, P. C., <i>Du.</i> —Comm. of S. Puden- tiana, V.
20	g	S. Bernardine of Sienna, C. <i>SDu.</i>
21	A	S. Ubald, B. C., <i>SDu.</i> —S. Valens, B. M.
22	b	S. Basilius, M.
23	c	S. Desiderius, B. M.
24	d	SS. Donatus and Rogatian, MM.
25	e	S. Gregory VII., P. C., <i>Du.</i> —Comm. of S. Urban, P. M.
26	f	S. Philip of Neri, C., <i>Du.</i> —Comm. S. Eleutherius, P. M.
27	g	S. Mary Magdalen of Pazzi, V.—Comm. of S. John, P. M.
28	A	S. Germanus, B. of Paris, C.
29	b	S. Maximus, B. of Triers, C.
30	c	S. Felix, P. M.—S. Emily.
31	d	S. Petronilla, V.

On Friday, next to the Octave of Corpus Christi, the *Feast*
of the SACRED HEART OF JESUS.

The *Wednesday, Friday* and *Saturday* which fall in the week
of Pentecost, are EMBER-DAYS.

JUNE—HAS XXX DAYS.

So called because it was dedicated to the goddess
Juno.

Zodiacal Sign—Cancer, The Crab.

1	e	S. Pamphilus, Pr. M.
2	f	SS. Marcellinus, Peter and Erasmus, MM.
3	g	S. Clotildis, Q. of Franco.—S. Kevin, B. C., Patron of Dublin.
4	A	S. Francis Caracciola, C., Du.
5	b	S. Boniface, B. A. of Germany.
6	c	S. Norbert, B. C., Du.—S. Serlath, B. C., Patron of Tuam.
7	d	S. Robert, Ab.
8	e	S. Medardus, B. C.
9	f	SS. Primus and Felician, MM.—S. Columkille, Ab.
10	g	S. Margaret, Q. of Scotland.
11	A	S. Barnabus, A., Du.
12	b	S. John à Sancto Facundo, C., Du.—Comm. of SS. Basilides, Cyrinus, Nabor, and Nazarius, MM.
13	c	S. Anthony of Padua, C., Du.
14	d	S. Basil the Great, B. D. C., Du.
15	e	SS. Vitus, Modestus, and Crescentia, MM.
16	f	S. John Francis Regis, C.
17	g	S. Avitus, Pr. C.
18	A	SS. Marcus and Marcellianus, MM.
19	b	S. Juliana of Falconery, V., SDu.—Comm. of SS. Gervase and Prothase, MM.
20	c	S. Silverius, P. M.
21	d	S. Aloysius Gonzaga, C., Du.
22	e	S. Paulinus, B. of Nola, C.
23	f	S. Agrippina, V. M.—Vigil.
24	g	NATIVITY OF S. JOHN THE BAPTIST, Du.
25	A	S. William, Ab., Du.—Comm. of Oct. of S. John.
26	b	SS. John and Paul, MM., Du.—Comm. of Oct.
27	c	S. Crescent, B. M.—Comm. of Oct.
28	d	S. Leo II., P. C., SDu.—Comm. of Oct. and Vigil.
29	e	†S. PETER AND PAUL, AA, Du.
30	f	†Comm. of S. Paul, A., Du.—Comm. of S. Peter and of Oct. of S. John.

The SUMMER SOLSTICE takes place on the twenty-first of this month.

JULY—HAS XXXI DAYS.

So called, in honor of the birth of Julius Cæsar.

Zodiacal Sign—Leo, the Lion

1	g	† Oct. of S. John Baptist, <i>Du.</i> —Comm. of Oct. of the Apostles.
2	A	† VISITATION OF B. V. M., <i>Du.</i> —Comm. of Oct. of AA., and of SS. Processus and Martinian, MM.
3	b	† S. <i>Eulogius and comp.</i> , MM.
4	c	† S. <i>Flavian</i> , <i>S. of Antioch.</i>
5	d	† S. <i>Athanasius</i> , <i>Dea M.</i>
6	e	† Octave of SS. Peter and Paul, <i>Du.</i>
7	f	S. <i>Benedict XI.</i> , P. M.—S. <i>Thomas n Becket</i> , B. M. (<i>in England</i>).
8	g	S. Elizabeth, Q. of Portugal, W., <i>SDu.</i>
9	A	Holy Martyrs of Goreum, <i>Du.</i> —S. <i>Cyrillus</i> , B.M.
10	b	The Seven Brethren, MM., and SS. Rufina and Secunda, VV. MM., <i>SDu.</i>
11	c	S. Pius I., P. M.
12	d	S. John Gualbert, Ab., <i>Du.</i> —Comm. of SS. Nabor and Felix, MM.
13	e	S. Anacletus, P. M., <i>SDu.</i>
14	f	S. Buonaventure, B. C. D., <i>Du.</i>
15	g	S. Henry, Emperor of Germany, C., <i>SDu.</i> —S. Swithin, B. (<i>in England</i>).
16	A	B. V. MARY OF MT. CARMEL, <i>Du.</i>
17	b	S. Alexius, C., <i>SDu.</i>
18	c	S. Camillus of Lellis, C., <i>Du.</i> —Comm. of S. Symphorosa and her seven Sons, MM.
19	d	S. Vincent of Paula, C., <i>Du.</i>
20	e	S. Jerom Æmilianus, C., <i>Du.</i> —Comm. of S. Margaret, V. M.
21	f	S. Praxedes, V.
22	g	S. Mary Magdalen, <i>Du.</i>
23	A	S. Apollinaris, B.M., <i>Du.</i> —Comm. of S. Liberius, B.C.
24	b	Vigil.—Comm. of S. Christina, V. M.
25	c	S. JAMES, A., <i>Du.</i> —Comm. of S. Christopher, M.
26	d	S. Ann, mother of B. V. Mary, <i>Du.</i>
27	e	S. Pantaleon, M.
28	f	SS. Nazarius, Celsus, and Victor, PP. MM., and S. Innocent, P. C., <i>SDu.</i>
29	g	S. Martha, V., <i>SDu.</i> —Comm. of SS. Felix, Simplicius, Faustinus, and Beatrice, MM.
30	A	SS. Abdon and Sennen, MM.
31	b	S. Ignatius, C., <i>Founder of Soc Jesus</i> , <i>Du.</i>

AUGUST—HAS XXXI DAYS.

So called, in honor of the birth of Augustus Caesar

Zodiacal Sign—Virgo, The Virgin.

1	c	S. Peter's Chains, <i>Du.</i> —Comm. of SS. Maccabees, MM.
2	d	S. Stephen, P. M.
3	e	Finding of the Relics of S. Stephen, 1st M., <i>SDu.</i>
4	f	S. Dominick, C., <i>Du.</i>
5	g	Dedication of S. Mary ad Nives, <i>Du.</i>
6	A	TRANSFIGURATION OF OUR LORD, <i>Du.</i> —Comm. of S. Xystus, P. Felicissimus and Agapetus, MM.
7	b	S. Cajetan, C., <i>Du.</i> —Comm. of S. Donatus, B. M.
8	c	SS. Cyriacus, Largus, and Smaragdus, MM., <i>SDu.</i>
9	d	Vigil.—Comm. of S. Romanus, MM.
10	e	S. LAURENCE, M., <i>Du.</i>
11	f	SS. Tiburtius and Susanna, MM.
12	g	S. Clara, V., <i>Du.</i>
13	A	SS. Hypolitus and Cassianus, MM.
14	b	Vigil and Fast.—Comm. of S. Eusebius, C.
15	c	† ASSUMPTION OF B. V. MARY, <i>Du.</i>
16	d	† S. Hyacinth, C., <i>Du.</i>
17	e	† Oct. of S. Laurence, <i>Du.</i>
18	f	† S. Helen, mother of Constantine the Great.
19	g	† S. Louis, B. of Tolosa, C.
20	A	† S. Bernard, Ab. of Clairvaux, <i>Du.</i>
21	b	† S. Jane Frances Fremiot de Chantal, W.
22	c	† Oct. of Assumpt. of B. V. M., <i>Du.</i> —Comm. of SS. Timothy, Hypolitus, and Symphorianus, MM.
23	d	S. Philip Beniti, C., <i>Du.</i> —Comm. of Vigil.
24	e	S. BARTHOLOMEW, A., <i>Du.</i>
25	f	S. Louis, K. of France, C., <i>SDu.</i>
26	g	S. Zephirinus, P. M.
27	A	S. Joseph Calasanctus, C.
28	b	S. Augustine, B. C. D., <i>Du.</i> —Comm. of S. Hermes, M.
29	c	Decollation of S. John Baptist, <i>Du.</i> —Comm. of S. Sabina, M.
30	d	S. Rose of Lima, V., <i>Du.</i> —Comm. of SS. Felix and Adauctus, MM.
31	e	S. Raymundus Nonnatus, C., <i>Du.</i>

On the Sunday within the Octave of the Assumption, the Feast of S. Joachim, father of the B. V. Mary.

SEPTEMBER—HAS XXX DAYS.

So called because it was the *seventh* month of the ancient Roman year, which commenced in March.

Zodiacal Sign—Libra, The Balance.

1	f	S. Giles, Ab.—Comm. of the Twelve Brothers, M
2	g	S. Stephen, K. of Hungary, C., <i>SDu.</i>
3	A	S. <i>Simon Stylites</i> , C.
4	b	S. <i>Rosalia</i> , V.
5	c	S. Laurence Justinian, B. C., <i>SDu.</i>
6	d	S. <i>Oneciphorus</i> , M.
7	e	S. <i>Regina</i> , V. M
8	f	† NATIVITY OF THE B. V. MARY, <i>Du.</i> —Comm. of S. Adrian, M.
9	g	† S. Gorgonius, M.
10	A	† S. Nicholas Tolentinus, C., <i>Du.</i>
11	b	SS. Protas and Hyacinth, MM.
12	c	† S. <i>Juventius</i> , B. C.
13	d	† S. <i>Amalas</i> , Ab.
14	e	† EXALTATION OF THE HOLY CROSS.
15	f	† Oct. of Nativity of B. V. M., <i>Du.</i> —Comm. of S. Nicodemus, M.
16	g	SS. Cornelius and Cyprian, PP. MM., <i>SDu.</i> —Comm. of SS. Euphemia, Lucy, and Geminianus, MM.
17	A	The Holy Stigmas of S. Francis, <i>Du.</i>
18	b	S. Joseph à Cupertino, C., <i>Du.</i>
19	c	S. Janarius B. and Comp. M. &., <i>Du.</i>
20	d	SS. Eustachius & Comp., MM., <i>Du.</i> —Comm. of Vigil
21	e	S. MATTHEW, A. EVANGELIST, <i>Du.</i>
22	f	S. Thomas of Villanova, B. C., <i>Du.</i> —Comm. of S. Mauritius and Comp., MM.
23	g	S. Linus, P. M., <i>SDu.</i> —Comm. of S. Thæcla, V. M.
24	A	B. V. Mary <i>de mercede</i> , <i>Du.</i>
25	b	S. <i>Cleophas</i> , M.
26	c	SS. Cyprian and Justina, MM.
27	d	SS. Cosmas and Damian, MM., <i>SDu.</i>
28	e	S. Wenceslaus, Duke of Bohemia, M., <i>SDu.</i>
29	f	† S. MICHAEL THE ARCHANGEL, <i>Du.</i>
30	g	† S. Jerome, Pr. C. D., <i>Du.</i>

On the Sunday within the Octave of the Nativity, the Feast of the HOLY NAME OF MARY, and the Sunday following the Feast of the SEVEN DOLOES.

The *Wednesday*, *Friday* and *Saturday* which follow the *Exaltation of the Holy Cross*, are EMBER-DAYS.

The Autumnal Equinox takes place on the 21st of this month.

OCTOBER—HAS XXXI DAYS.

So called because it was the *eighth* month of the ancient Roman year.

Zodiacal Sign—Scorpio, The Scorpion.

1	A	† S. Remigius, B. of Rheims.
2	b	† THE HOLY GUARDIAN ANGELS, <i>Du.</i>
3	c	† S. <i>Candelus</i> , <i>M.</i>
4	d	† S. Francis of Assisium, C., <i>Du.</i>
5	e	† SS. Placidus and Comp., MM.
6	f	† S. Bruno, C., <i>Du.</i>
7	g	S. Mark, P. C.—Comm. of SS. Sergius, Bacchus, Marcellus, and Apuleius, MM.
8	A	S. Bridget, W., <i>Du.</i>
9	b	SS. Denis, Rusticus, and Eleutherius, MM., <i>SDu.</i>
10	c	S. Francis Borgia, C., <i>SDu.</i>
11	d	S. <i>Germanus</i> , B. M.—S. <i>Canice</i> , Ab. (in Ossory).
12	e	S. <i>Wifrid</i> , B. C.
13	f	S. Edward K. of England, C., <i>SDu.</i>
14	g	S. Calistus, P. M., <i>SDu.</i>
15	A	S. Teresa, V., <i>Du.</i>
16	b	S. <i>Lullus</i> , B. of Mentz.
17	c	S. Hedwiges, W., <i>SDu.</i>
18	d	S. LUKE THE EVANGELIST, <i>Du.</i>
19	e	S. Peter of Alcantara, C., <i>Du.</i>
20	f	S. John Cantius, C., <i>SDu.</i>
21	g	S. Hilarian, Ab.—Comm. of SS. Ursula and Comp., VV., MM.
22	A	S. <i>Mark</i> , B. of Jerusalem, <i>M.</i>
23	b	S. <i>Ignatius</i> , B. of Constantinople, <i>M.</i>
24	c	S. <i>Raphael</i> , the Archangel.
25	d	SS. Chrysanthus and Daria, MM.
26	e	S. Evaristus, P. M.
27	f	Vigil.—S. Florentinus, <i>M.</i>
28	g	SS. SIMON AND JUDE, AA., <i>Du.</i>
29	A	S. <i>Theodorus</i> , Ab.—Venerable Bede, Pr. C.
30	b	S. <i>Serapion</i> , B. C.
31	c	SS. <i>Nemesius</i> and <i>Lucullus</i> , MM.—Vigil and Fast.

The first Sunday of October, the Feast of the HOLY ROSARY OF THE B. V. MARY.

NOVEMBER—HAS XXX DAYS.

So called because it was the *ninth* month of the ancient Roman year.

Zodiacal Sign—Sagittarius, The Archer.

1	d	† FEAST OF ALL SAINTS, <i>Du.</i>
2	e	† COMMEMORATION OF ALL THE FAITHFUL DEPARTED, <i>Du.</i>
3	f	† <i>S. Mula hy, B. of Armagh.</i>
4	g	† <i>S. Charles Borromeo, B. C., Du.—Comm. of SS. Vitalis and Agricola, MM.</i>
5	A	† <i>S. Elizabeth, mother of S. John Baptist.</i>
6	b	† <i>S. Leonard, Hermit.</i>
7	c	† <i>S. Engelbert. B. M.</i>
8	d	† Octave of All Saints, <i>Du.—Comm. of four crowned brethren, MM.</i>
9	e	Dedication of the Lateran Church, <i>Du.—Comm. of S. Theodore, M.</i>
10	f	<i>S. Andrew Avellino, C., SDu.—Comm. of SS. Tryphon, Respicus, and Nympha, MM.</i>
11	g	<i>S. Martin, B. C., Du.—Comm. of S. Menna, MM.</i>
12	A	<i>S. Martin, P. M., SDu.</i>
13	b	<i>S. Didacus, C., SDu.</i>
14	c	<i>S. Laurence, B. of Dublin.</i>
15	d	<i>S. Gertrude, V., Du.</i>
16	e	<i>S. Edmund, B. C.</i>
17	f	<i>S. Gregory Thaumaturgus, B. C., SDu.</i> Dedication of the Churches of SS. Peter and Paul <i>Du.</i>
18	g	
19	A	<i>S. Elizabeth, W., Du.—Comm. of S. Pontianus, P. M.</i>
20	b	<i>S. Felix of Valois, C., Du.</i>
21	c	PRESENTATION OF THE B. V. MARY, <i>Du.</i>
22	d	<i>S. Cecilia, V. M., Du.</i>
23	e	<i>S. Clement, P. M., Du.—Comm. of S. Felicitus, M.</i> <i>S. John of the Cross, C., Du.—Comm. of S. Chrysogonus, M.</i>
24	f	
25	g	<i>S. Catharine, V. M., Du.</i>
26	A	<i>S. Peter, B. of Alexandria, M.</i>
27	b	<i>S. Serenus, Hermit.</i>
28	c	<i>S. Gregory III., P. C.</i>
29	d	Vigil.—Comm. of <i>S. Saturninus, M.</i>
30	e	<i>S. ANDREW, A.</i>

The first Sunday of Advent is the Sunday immediately after November.

DECEMBER—HAS XXXI DAYS.

So called because it was the *tenth* month of the ancient Roman year.

Zodiacal Sign—Capricornus, The Goat.

1	f	S. Eligius, B. C.
2	g	S. Bibiana, V. M., <i>SDu.</i>
3	A	S. Francis Xavier, C.
4	b	S. Peter Chrysologus, B. C., <i>Du.</i> —Comm. of S. Barbara, V. M.
5	c	S. Sabbas, Ab., Comm.
6	d	S. Nicholas, B. of Myra, C., <i>Du.</i>
7	e	S. Ambrose, B. C. D., <i>Du.</i>
8	f	† IMMACULATE CONCEPTION OF THE B. V. MARY, <i>Du.*</i>
9	g	† S. Leocadia, V. M.
10	A	† S. Melchisedes, P. M.
11	b	† S. Damasus, P. C., <i>SDu.</i>
12	c	† S. Synesius, M.
13	d	† S. Lucy, V. M., <i>Du.</i>
14	e	† S. Spiridion, B. C.
15	f	† Oct. of Conception of B. V. Mary. <i>Du.</i>
16	g	S. Eusebius, B. M., <i>SDu.</i>
17	A	S. Olympiada, W.
18	b	S. Gratian, B. of Tours.— <i>Expectation of B. V. Mary.</i>
19	c	S. Timothy, Dea. M.
20	d	S. Dominick, Ab.—Vigil.
21	e	S. THOMAS, A., <i>Du.</i>
22	f	S. Ischyron, M.
23	g	S. Victoria, V. M.
24	A	Vigil and Fast.
25	b	NATIVITY OF OUR LORD, <i>Du.</i> —Comm. of S. Anastasia.
26	c	S. STEPHEN, FIRST MARTYR.
27	d	Holy Innocents, MM., <i>Du.</i> —Comm. of Oct. of Nativity.
28	e	S. JOHN, A. AND EVANGELIST.
29	f	S. Thomas, B. of Canterbury, M., <i>SDu.</i>
30	g	S. Sabinus, B and Comp. MM.
31	A	S. Sylvester, P. C.

The *Wednesday, Friday* and *Saturday* which fall in the third week of Advent are *EMBER DAYS*.

The Winter Solstice falls on the 21st of this month.

* The B. V. Mary "conceived without sin," is the patroness of the United States. The feast of the Immaculate Conception is solemnized on the Sunday within the Octave.

TABLE OF THE MOVABLE FEASTS.

17

Year of our Lord.	Domi- nical Letter.	Golden Num- ber.	The Epaet.	Septuagesima Sunday.	Ash Wednesday.	Easter Sunday.
1857	d	15	iv	Feb. 8	Feb. 25	April 12
1858	c	16	xv	Jan. 1	Feb. 17	April 4
1859	b	17	xxvj	Feb. 20	Mar. 9	April 24
1860	A g	18	vj	Feb. 5	Feb. 22	April 8
1861	f	19	xviiij	Jan. 27	Feb. 13	Mar. 31
1862	e	1	*	Feb. 16	Mar. 5	April 20
1863	d	2	xj	Feb. 1	Feb. 18	April 5
1864	c b	3	xxij	Jan. 24	Feb. 10	Mar. 27
1865	A	4	iiij	Feb. 12	Mar. 1	April 16
1866	g	5	xiv	Jan. 28	Feb. 14	April 1
1867	f	6	xxv	Feb. 17	Mar. 6	April 21
1868	e d	7	vj	Feb. 9	Feb. 26	April 12
1869	c	8	xvij	Jan. 24	Feb. 10	Mar. 28
1870	b	9	xxviiij	Feb. 13	Mar. 2	April 17
1871	A	10	ix	Feb. 5	Feb. 22	April 9
1872	g f	11	xx	Jan. 28	Feb. 14	Mar. 31
1873	e	12	i	Feb. 9	Feb. 26	April 13
1874	d	13	xij	Feb. 1	Feb. 18	April 5
1875	c	14	xxiiij	Jan. 24	Feb. 10	Mar. 28
1876	b A	15	iv	Feb. 13	Mar. 1	April 16
1877	g	16	xv	Jan. 28	Feb. 14	April 1
1878	f	17	xxvj	Feb. 17	Mar. 6	April 21
1879	e	18	vij	Feb. 9	Feb. 26	April 13
1880	d c	19	xviiij	Jan. 25	Feb. 11	Mar. 28
1881	b	1	*	Feb. 13	Mar. 2	April 17
1882	A	2	xj	Feb. 5	Feb. 22	April 9
1883	g	3	xxij	Jan. 21	Feb. 7	Mar. 25
1884	f e	4	iiij	Feb. 10	Feb. 27	April 13
1885	d	5	xiv	Feb. 1	Feb. 18	April 5
1886	c	6	xxv	Feb. 21	Mar. 10	April 25

Year of our Lo:d.	Ascension- Day.	Whit- Sunday.	Corpus Christi.	Indic- tion	Sun- days after Pent.	First Sunday of Advent.
1857	May 21	May 31	June 11	15	25	Nov. 29
1858	May 13	May 23	June 3	1	26	Nov. 30
1859	June 2	June 12	June 23	2	23	Nov. 27
1860	May 17	May 27	June 7	3	26	Dec. 2
1861	May 9	May 19	May 30	4	27	Dec. 1
1862	May 29	June 8	June 19	5	24	Nov. 30
1863	May 14	May 24	June 4	6	26	Nov. 29
1864	May 5	May 15	May 26	7	27	Nov. 27
1865	May 25	June 4	June 15	8	25	Dec. 3
1866	May 10	May 20	May 31	9	27	Dec. 2
1867	May 30	June 9	June 20	10	24	Dec. 1
1868	May 21	May 31	June 11	11	25	Nov. 29
1869	May 6	May 16	May 27	12	27	Nov. 28
1870	May 26	June 5	May 16	13	25	Nov. 27
1871	May 18	May 28	June 8	14	26	Dec. 3
1872	May 9	May 19	May 30	15	27	Dec. 1
1873	May 22	June 1	June 12	1	25	Nov. 30
1874	May 14	May 24	June 4	2	26	Nov. 29
1875	May 6	May 16	May 27	3	27	Nov. 28
1876	May 25	June 4	June 15	4	25	Dec. 3
1877	May 10	May 20	May 31	5	27	Dec. 2
1878	May 30	June 9	June 20	6	24	Dec. 1
1879	May 22	June 1	June 12	7	25	Nov. 30
1880	May 6	May 16	May 27	8	27	Nov. 28
1881	May 26	June 5	June 16	9	24	Nov. 27
1882	May 18	May 28	June 8	10	26	Dec. 3
1883	May 3	May 13	May 24	11	28	Dec. 2
1884	May 22	June 1	June 12	12	26	Nov. 30
1885	May 14	May 25	June 4	13	26	Nov. 29
1886	June 3	June 12	June 24	14	23	Nov. 28

FEASTS AND FASTS THROUGHOUT THE YEAR.

**HOLY DAYS ON WHICH THERE IS A STRICT OBLIGATION TO HEAR
MASS, AND REFRAIN FROM SERVILE WORK.**

All Sundays in the year.

The Feast of the Circumcision of our Lord, Jan. 1.*

The Epiphany, Jan. 6.*

The Annunciation of the B. Virgin, March 25.

Ascension of our Lord.

Corpus Christi, or the Feast of the Blessed Sacra-
ment.*

Assumption of the B. V. Mary, August 15.

Feast of All Saints, November 1.

Nativity of our Lord Jesus Christ, Dec. 25.

Fasting Days on one Meal.

All days in Lent, except Sundays.

The Eve of Whitsuntide.

The Quarter-Tenses, or Ember-days, which occur

* In the dioceses of *New Orleans, St. Louis, Mobile, Vincennes, Dubuque, Little Rock, and Chicago*, the Circumcision, Epiphany, Annunciation, and Corpus Christi, are not festivals of obligation.

in the four seasons of the year, viz.: the Wednesdays, Fridays, and Saturdays—1. Immediately after the first Sunday in Lent; 2. In Whitsun-week; 3 Immediately after the 14th of September; 4 Immediately after the third Sunday of Advent.

The Vigil of the Assumption of the Blessed Virgin Mary, and the Vigil of all Saints.

Every Friday in Advent, and Christmas-Eve.

N. B. When a fasting day falls upon Sunday, the Fast is observed on the Saturday preceding that Sunday.

Days of Abstinence from Flesh Mea.

All the Sundays in Lent, except when the use of meat is allowed by the Archbishop or Bishop of the Diocese.

All Fridays and Saturdays, except those Saturdays which fall between the 25th of December and the 2d of February, inclusively.

If Christmas-day fall upon a Friday or Saturday, neither fast nor abstinence is observed.*

The solemnization of marriage is forbidden, from the first Sunday of Advent until after Twelfth-day; and from the beginning of Lent until Low-Sunday.

* Dispensation to eat flesh meat on all Saturdays "not restricted by a fast" was granted by his Holiness Pope Gregory XVI. to the faithful of the United States, for the space of twenty years from 1840. This has since been extended by further concession of his Holiness Pope Pius IX.

N.B. The Catholic Church commands all her children to be present at the great Eucharistic Sacrifice which we call the Mass; and to rest from servile work on Sundays and Holydays.

2dly. To abstain from flesh on all the days of fasting and abstinence, and on fasting days to eat but one meal.

3dly. To confess their sins at least once a year.

4thly. To receive the blessed sacrament at least once a year, and that at Easter, viz. between *Palm* and *Trinity* Sunday.

* * The time appointed for complying with the Easter duty begins on the first Sunday of Lent, and terminates on Trinity Sunday. They who, without some reasonable cause, neglect this important duty, are liable to be excommunicated whilst living, and when they die to be deprived of Christian burial, according to the fourth Council of Lateran, Can. 21.

AN ABRIDGMENT OF CHRISTIAN DOCTRINE.

THE TEN COMMANDMENTS OF GOD.

Exodus xx.

I AM the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them : I am the Lord thy God, mighty, jealous, visiting the iniquity of fathers upon their children, unto the third and fourth generation of those that hate me ; and showing mercy unto thousands of those that love me, and keep my commandments.

2. Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

3. Remember that thou keep holy the Sabbath.

day. Six days shalt thou labour, and shalt do all thy works; but on the seventh day is the Sabbath of the Lord thy God: thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day; therefore the Lord blessed the seventh day, and sanctified it.

4. Honour thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbour.

9. Thou shalt not covet thy neighbour's wife.

10. Thou shalt not covet thy neighbour's house, nor his servant, nor his ox, nor his ass, nor anything that is his

The Six Precepts of the Church.

1. To hear Mass on Sundays, and all holy days of obligation.

2. To fast and abstain on the days commanded.

3. To confess our sins at least once a year.

4. To receive the Blessed Eucharist at Easter.

5. To contribute to the support of our pastors.

6. Not to solemnize marriage at the forbidden times; nor to marry persons within the forbidden degrees of kindred, or otherwise prohibited by the Church; nor clandestinely.

Seven Sacraments.

Baptism	<i>Matt. xxviii. 19.</i>
Confirmation	<i>Acts viii. 17.</i>
Eucharist	<i>Matt. xvi. 26.</i>
Penance	<i>John xx. 23.</i>
Extreme Unction	<i>James v. 14.</i>
Holy Orders	<i>Luke xxii. 19.</i>
Matrimony	<i>Matt. xix. 6.</i>

The Three Theological Virtues.

Faith—Hope—and Charity.

The Four Cardinal Virtues.

Prudence—Justice—Fortitude—and Temperance.

The Seven Gifts of the Holy Ghost.—Isa. xi. 2, 3.

Wisdom,	Fortitude,	The fear of the
Understanding,	Knowledge,	Lord.
Counsel,	Piety, and	

The Twelve Fruits of the Holy Ghost.

Charity,	Longanimity,	Fidelity,
Joy,	Goodness,	Modesty,
Peace,	Benignity,	Continency, and
Patience,	Mildness,	Chastity.

The Spiritual Works of Mercy.

To counsel the doubtful, To forgive offences,
 To instruct the ignorant, To bear wrongs patiently.
 To admonish sinners, To pray for the living
 To comfort the afflicted, and the dead.

The Corporal Works of Mercy.

To feed the hungry, To harbour the harbourless,
 To give drink to the thirsty, To visit the sick,
 To clothe the naked, To visit the captive, and
 To bury the dead.

The Eight Beatitudes.—Matt. v.

1. Blessed are the poor in spirit ; for theirs is the kingdom of heaven.

2. Blessed are the meek ; for they shall possess the land.

3. Blessed are they that mourn ; for they shall be comforted.

4. Blessed are they that hunger and thirst after justice ; for they shall be filled.

5. Blessed are the merciful ; for they shall obtain mercy.

6. Blessed are the clean of heart ; for they shall see God.

7. Blessed are the peacemakers ; for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice sake ; for theirs is the kingdom of heaven.

The Seven Deadly Sins, and the opposite Virtues.

Pride,	} Contrary	Virtues.	Humility.
Covetousnes ,			Liberality.
Lust,			Chastity.
Anger,			Meekness.
Gluttony,			Temperance.
Envy,			Brotherly love
Sloth,			Diligence.

Sins against the Holy Ghost.

Presumption of God's mercy—Despair—Impugning the known truth—Envy at another's spiritual good—Obstinacy in sin—Final impenitence.

Sins crying to Heaven for Vengeance.

Wilful murder—The sin of Sodom—Oppression of the poor—Defrauding labourers of their wages.

Nine Ways of being Accessory to another's Sin.

By counsel—By command—By consent—By provocation—By praise or flattery—By concealment—By partaking—By silence—By defence of the ill done.

Three Eminent Good Works.

Alms-deeds, or works of mercy—Prayer—and Fasting.

The Evangelical Counsels.

Voluntary poverty—Chastity—and Obedience

The Four last things to be Remembered

Death—Judgment—Hell and Heaven.

Subjects for Daily Meditation.

Remember, Christian soul, that thou hast this day
and every day of thy life—

God to glorify,	Heaven to gain,
Jesus to imitate,	Eternity to prepare for,
The angels and saints to invoke,	Time to profit of, Neighbours to edify,
A soul to save,	The world to despise,
A body to mortify,	Devils to combat,
Sins to expiate,	Passions to subdue,
Virtues to acquire,	Death perhaps to suffer,
Hell to avoid,	And Judgment to undergo.



**THE MANNER OF LAY PERSONS BAPTIZING
AN INFANT IN CASE OF DANGER OF DEATH.**

Take common water, pour it on the head or face of the child ; and, while you are pouring it, say the following words :

“I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

NOTE.—Any person, whether man, woman or child, may baptize an infant in case of danger of death.

ASPIRATION FOR A HAPPY DEATH.

Maria mater gratiæ—
Mater misericordæ ;
Tu nos ab hoste protege
Et mortis hora suscipe.

Mary mother of grace—
Mother of mercy ;
Defend us from the enemy
And receive us in the hour of death.



THE SIGN OF THE CROSS.

The sign of the Cross is made by placing the fingers of the right hand first on the forehead then on the breast, and from thence to the left and right shoulder, pronouncing meantime these words: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." As often as we do this—and we ought frequently—we profess our belief in the Blessed Trinity, and we arm ourselves with the virtue of the Holy Cross which goes with its sign. In danger, in temptation, bless yourself with the sign of the Holy Cross. When you kneel to pray, and when you finish, do the same. Keep a blessed crucifix in your room, and in time of sickness or pain, or distress, remember that when our Lord came down from His cross, He left it to you, that on it you might be enabled to sanctify your own sufferings, and find that there can be a hidden sweetness in pain. We must seek Christ where He is not, said St. Philip Neri, that is, in sufferings and tribulation, where he is not now, because He has gone to glory, but where he used to be, so long as He lived on earth. O Holy Cross, said St. Andrew, when he was going to be crucified, "I embrace you."

HOLY WATER.

A fresco painting in the catacombs at Rome attests the practice among the primitive Christians of sprinkling holy water at their religious assemblies. It is thus blessed: The priest exorcises salt and water separately, and then mingles them with the following prayer: "O God, the author of invincible power, King of an empire that cannot be overcome, and forever magnificently triumphant, who restrainest the forces of the adversary, who defeatest the fury of the raging enemy, who mightily conquerest his malicious wiles: we pray and beseech thee, O Lord, with dread and humility, to regard with a favourable countenance this creature of salt and water, to enlighten it with thy bounty, and to sanctify it with the dew of thy fatherly goodness, that where-soever it shall be sprinkled, all infestation of the unclean spirit may depart, and all fear of the venomous serpent may be chased away, through the invocation of thy holy name; and that the presence of the Holy Ghost may be everywhere with us, who seek thy mercy, through our Lord Jesus Christ."

Catholics use holy water when they come into church and when they leave, and keep it also in their houses that they may bless themselves with it.

It is well to choose some one good devotion, and to stick to it, and never to abandon it.—*St. Philip Neri.*

PRAYER.

PRAYER is the usual means by which God imparts His graces. This made the disciples of our Lord earnest that He should teach them how to pray—how to use this key to the grace of God. What is the grace of God? It is a supernatural aid which God, in virtue of the merits of Jesus Christ, gratuitously gives to men, whereby they may work out their salvation.* *Exterior* graces are sensible aids—outward aids. *Interior* grace is whatever touches our heart, enlightens our understanding and strengthens our will. The interior and exterior

* "Grace," says Father Lewis, of Granada, "is a participation of the divine nature, that is, of God's sanctity, purity and greatness, by virtue of which a man rises from the baseness and filth he received from Adam, and partakes of the divine sanctity and beauty, divesting himself of himself, and putting on Christ Jesus. When we take a piece of iron out of the fire it sparkles and looks red, like fire itself.' By such considerations learn to esteem the grace of God, and you will esteem prayer which is the key to it

graces we receive from God are innumerable, but there is one grace above all, which, so long as we live, never leaves us, though sometimes it may seem very weak and feeble, from long disuse and from sin. That one precious grace is the *power to pray*. No matter who you are, while that power remains to you, you remain open to the mercy of God. Blessed be God, said David, who has not removed *my* prayer nor *His* mercy from me. The grace to pray is always waiting for you, and even though a man were in the state of sin, no sooner does he pray than grace comes to get him out of sin. Now what is prayer? Prayer, according to St. Thomas, is a raising of the soul to God. To pray is to raise your soul to God, asking Him to give you good things, and to free you from evil. To raise one's soul up in this way, as has just been said, requires the help of God—a help which, to a greater or less extent, God always grants. When we raise up our hearts to God with the help of certain words pronounced with the lips, it is called *vocal* prayer. Vocal prayer should never be abandoned by any one. Address God with your heart and lips, at least morning and evening. Say at least

a decade of your beads every day for some particular grace—for instance the grace to make well your prayer, to love the Blessed Virgin, to persevere till death in the love of God. Mental prayer is a raising up of the heart to God, without the use of words. It unites very intimately to God the soul that perseveres in it, and is within the reach of all who sincerely desire to practice it. What more salutary than to exercise the faculties of one's soul on the things of God, thus knowing Him better that we may love Him better? Who so poor as not to be able to give at least a quarter or half an hour in the day to be alone with God—to speak to Him with the affection of the heart and in turn hear Him speak, and have one's soul bedewed with innumerable graces—graces for want of which perhaps it is half famished, and did not get before because it did not pray? For so it is. There are some graces which God has decreed not to give us unless we pray, and ask them of him. Now it is in mental prayer that the poor soul is made to feel her poverty, and see her wants, and know what to ask for, and presently make true the promise of our Lord—"Ask, and you shall

receive." Who so poor as he who does not know or feel his poverty and dependence? Now prayer, and mental prayer, *eminently* is the key to the knowledge of ourselves and of our true wants and necessities.

"Mental prayer," says Father De Ponte, "is a work of the three interior faculties of the soul, *memory, understanding and will*, exercising by God's assistance their acts about those mysteries and truths which our holy Catholic faith teaches, and speaking within ourselves to God our Lord, conversing familiarly with Him, begging of Him His gifts, and negotiating all whatsoever is necessary for our salvation and perfection. Mental prayer consists in speaking within ourselves to God our Lord."

Vocal prayer, practiced with recollection, is always an important step to the exercise of mental prayer. When you pray, desire what you ask—let heart and lips work together; yet do not leave off for weary, when sometimes the heart feels dry. The lips would not move, says St. Francis of Sales, did not the heart will to prompt them.

The effects of prayer are in every way wonderful. The prayer of man goes up, says St.

Augustine, and the grace of God comes down. There is no passion, whether of inordinate love or of hatred, says St. Liguori, which a quarter of an hour spent in humble and earnest prayer will not entirely subdue. Listen to St. James the Apostle: "The continual prayer of a just man availeth much. Elias was a man possible like unto us, and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. And he prayed again: and the heaven gave rain, and the earth brought forth her fruit." No distance so great that the effects of prayer cannot reach and be sensibly felt, for God is everywhere, and prayer moves Him to make His grace felt there where you would have it. At no hour, says St. Ambrose, need you fear to disturb God's rest by rising to petition Him for the good things of His grace. "If men know how to give good gifts to their children," says our Blessed Lord, "how much more will your Father who is in heaven give the good Spirit to those who ask Him." Do not fear to importune Him. He wishes to be importuned; but above all to be importuned for His grace on our own behalf. "Whatsoever you shall ask

the Father in my name, he will give it *to you*." And again: "Hitherto you have asked nothing in my name; ask and receive that your joy may be full." Your joy is full when nothing more can be added to it. Ask first the grace of that joy—ask it perseveringly in the name of Christ, and you will get it as surely as he has promised it. Esteem nothing of great account in comparison of it. Our Lord's first wish for you is that his joy may be in you, by the presence of his grace, and your joy may be full in heaven. Hence, in making our petitions, order should be observed. We ought to ask first and most earnestly for all the grace we need, for the necessities of our own soul, the means of doing God's holy will and keeping out of the way of sin. After that we may petition for the requirements of the body, and that share of this world's goods which God can grant us without danger to our eternal salvation. "Seek first," says Jesus Christ, "the kingdom of God and His justice." God acts like a good father, says St. Bernard. If the child asks for bread, he grants it readily; if he asks for a knife to cut it with, he withholds it, but cuts it himself for the infant. So does

Almighty God, when we inconsiderately ask Him for something really hurtful for us. But God's grace is a certain good, and the more we pray for that, the more we shall have.

We ought to pray for our friends and those who stand in need of our prayers—for our enemies too; and most of all for all in the state of mortal sin. We should pray for all in their last agony, and for the poor souls in purgatory. Pray for them, and sooner or later they will pray for you. We ought to pray, also, for the conversion of all unbelievers who are detained in the chains of error and of heresy. We should beg the good Spirit of God to animate and direct our prayer, so much so as Himself to pray with us and within us. The Spirit of prayer, which is a certain love for prayer and facility in it, is one of the best gifts God can bestow on any of His children, animating them continually to ask and receive in the name of Jesus Christ, that their joy may be full, and His Spirit theirs. Blessed be God who has not removed *my* prayer nor *His* mercy from me. Mary conceived without sin. Obtain for me a love for prayer, and perseverance in it.

SOME ADDITIONAL MAXIMS ON PRAYER.

Everything has its limits. Our desire of glorifying God in all our actions ought to be constant. "If this desire is continual," said St. Augustine, "continual also is thy prayer." Whoever protracts his prayer, says Father Quadrupani, in such a manner as to weary and vex the spirit, contravenes the very purpose of prayer, which is to maintain a lively desire of glorifying God. The measure and extension of our prayer must be in conformity to the temper of our mind and the duties of our condition. Our employment and fatigue, when occupied in the discharge of our duty and the divine will, may often draw down on us God's sanctifying graces even without frequent prayer. Work commenced with prayer is consecrated to God. Acquire the habit of making acts of the love of God while at your work. Such ejaculations make you remember God, and illuminate and revive the spirit, which long and protracted vocal prayers do not always accomplish.

ACTS OF THE LOVE OF GOD.

1. My God I rejoice that thou art sovereignly perfect.

2. I desire that thou mayest enjoy all the glory which thou canst receive from thy creatures.

3. I love thee more than all which is not thyself.

4. I detest all my sins for the love of thee. Ah! may I die a thousand times rather than displease thee.

5. O my God! who art all love, inflame my heart forever with the fire of thy divine love.

6. How sorry am I, O my God, to see thee so often offended, and loved so little!

7. Thy will be done.

8. My God and my all!

9. I desire to die in loving thee, and to love thee in dying.

10. I desire to express all these sentiments, when I say with heart or mouth, "My God, I love thee!"

Good Jesus, take me into your Sacred Heart and keep me there.

OTHER SHORT ACTS

O God incline unto my aid.

O Lord make haste to help me.

The mercies of the Lord I will sing forever.
—Ps. lxxxviii. 1.

When shall I come and appear before the face of God?"—Ps. xli. 3.

I desire to be dissolved and to be with Christ.—Philip, i. 23.

Mother of God remember me.—*St. Francis Xavier.*

Virgin and mother make me always remember thee.—*St. Philip Neri.*

Hail Mary, my mother.

How sweet, O my mother, is thy name of Mary!

It gives me peace and so much pleasure, that I wish always to repeat it.

O God, our refuge and strength, the author of all godliness, give ear to the fervent prayers of thy Church; that what we ask in faith we may effectually obtain; through, &c.

Heart of Jesus, ocean of goodness, have mercy on me.

MEDITATION.

“In my meditation a fire shall flame out.”

To meditate is to let the mind rest on some truth that leads it to God, so as to exercise itself thereon, and regard that truth in its details. The definition should make us esteem it, and if we esteem meditation its practice is not difficult. The eternal truths are not discerned with the eyes of the body but of the soul. In meditation you make for yourself a temporary solitude, that you may view truth as it is, and beauty that never fades, and see things that interest you deeply in God's light, and give His good Spirit thus an opportunity to wean you from the love of what is hurtful and false and attract you to the love of what is true and lasting. Christian soul, purified in the blood of Christ, surely you are not afraid to sit alone with God and the thought of His truths for a little while every day? You are not called upon to repose your mind on any hurtful exaggeration; but only on what is true and certain as God is God, and has a practical bearing, too, on your own present and future

happiness. God is not loved because He is not known. You are invited to know Him better, and it is He that invites you. *Be still and see that I am God*; your first beginning, your last end, your final hope. Look at the heaven I have waiting for you, where there are many mansions—look at the blood I shed for you, and then for salutary fear see the lot of those who, by their perseverance in sin, have lost irrecoverably that beautiful heaven, and wasted in their own regard that saving blood that flowed for them, unmoved and unsubdued. Have you an hour of your own in the morning? Give it to God, and He will heap blessings on you. Have you but half or a quarter? It is all you have. Give it to Him, and He will Himself be your exceeding great reward. “But I cannot meditate.” God asks you only to try. He does not ask you to succeed. He rewards the effort, though it amounts only to an attempt. But remember; it is not a violent, strained effort he asks of you. Take a chapter in the New Testament or the Imitation of Christ for instance, read and pause—pause and read; if the intellect finds food and is interested, close the book and ruminate till pres-

ently the will finds itself move with affection. Perhaps one or two little words, if you reach the right ones, are entirely sufficient for you. Perhaps a good thought is sufficient, and God enables you to discover in it some hidden virtue and unforeseen application. Your good will and effort to please him is all God asks. If you have a weak head He does not reproach you for it. No; He pities you. But once for all remember to meditate is not to strain the imagination. It is to exercise in a quiet and unconstrained way the memory, the understanding and the will, about some valuable truth of our holy faith. The *memory* recalls some of its circumstances, the *understanding* thinks it over quietly, the *will* takes occasion from thence to lean more to God and produce acts of his love. You say, "I may do this once or twice, but I cannot make a habit of it, and so I had better not begin." Well, is it not better to accomplish a little good than none, so long as the good is real? Will you not be better always for having begun? You will. Begin with God and for him; be content to let him take care of successes and results of which himself only is the correct judge, and for your

part make the effort, feeble and poor as it is, and He who helped you to begin will help you to bring fruit out of it. You cannot read? Your crucifix is a book—the best of books. Foolish enemies of our own good, how easily we succeed in discouraging ourselves, and making mountains where there is question only of simple and easy steps! Make St. Theresa the patron of your prayer and meditation, and it will be no little help. What more need we say of its advantages? There is desolation over all the earth, said the prophet, because no one thinks in his heart. In meditation God enables us to discover our imperfections. And now if you wish to fall in love with this holy exercise, read for yourself St. Liguori's little treatise on it, St. Theresa's "Way of Perfection," or that prince of all treatises, Father De Ponte in the first volume of his meditations, which can now be had in English. In meditating with a book, says St. Francis of Sales, we should imitate bees, which stay on a flower so long as it affords them honey, and then pass on to another. Use good thoughts in the same way, yourself. Some will be richer in honey for you—such honey as suits your present condition; other

thoughts, good in themselves, will seem to afford you less. Receive the little gratefully, and pass on to the next flower to make another effort. It is the endeavour to be industrious that God will take delight in.

“The subject of meditation should generally be calculated to awaken us to a confidence in, and love of, God; arguments of terror are rarely proper for your mind. Let your meditation on the eternal truths themselves be of such a nature as to lead you gently to love and glorify God, and confide in him. Let your quiet endeavour be to draw yourself into affections of the heart, rather than into reflections of the mind. Reflection is the means only—affection the end. Not only commence your meditation with recollection and peace, but without anxiety or superfluous fears of distraction. ‘The best of prayers,’ said St. Francis of Sales, ‘is that in which we keep ourselves in peace and calmness in the presence of our Lord, without other desire or pretension than that of being with him and doing his will. The child that rests upon the bosom of its mother does not speak, save with its loving looks and its apparent delight while reposing in her maternal arms.—*Quadrupani*.

DAILY EXAMINATION OF CONSCIENCE

At the end of each day, before going to bed, enter into yourself for a few moments and pass judgment according to the law of God, and right reason on the actions of that day and the spirit which animated them. Was it a good or bad one? Did you commit some sin? Did you get a little the better of yourself with God's help, in the acquisition of some particular virtue in which you were the most deficient? Did you, on the contrary, go through the day in entire carelessness and forgetfulness of God and his mercies and benefits? We daily charge ourselves to Him with two debts—a debt of gratitude for the innumerable *benefits* we receive of Him, and a debt of sorrow for the innumerable sins we commit against Him. By discharging first in order the debt of gratitude, in order to do which we must recall His benefits, we are more fit to enter on the discharge of the second debt—of sorrow for sins committed. The remembrance of God's benefits is good before we stir up the offensive sink of our sins, lest they should cause in us despair and such excess of grief as would

swallow us up. Hence St. Ignatius recommends that in daily examination the following order be observed. Remember that each act need occupy but a few moments, so that all may be done briefly and peaceably. Place yourself, then, in His presence, and commence :

I. *Point.*—Let me briefly *call to memory* the *benefits* I have received of our Lord, as well *general* as *special*, and particularly those that he has done me this very day, giving him very hearty thanks for them all, and reckoning them one by one. “I give thee thanks, O my God, that thou createdst me out of nothing, and hast to this day preserved my life! I thank thee that thou redeemedst me with thy precious blood, and madest me a Christian and a member of thy Church! Blessed be thou, that thou hast this present day fed me and clothed me, and delivered me from great perils of body and soul and given me many good inspirations, aiding me to fulfil some works of obligation, etc.

II. *Point.*—Let me *ask* of our Lord, with great earnestness, *light to know my sins* and *grace* to be *contrite* for them.

III. *Point.*—Lifting up my heart to Almighty God as to my future judge, full of a holy fear

in his presence, I will begin to *examine* all the *sins* which I have this day committed, by *thought, word and deed*, and by *omission* or negligence, dividing the day into parts, if I find any good thanking God, and if I find evil confessing it before him humbly.

IV. *Point*.—I will strive to *procure* so great sorrow for my sins that it may come to contrition. Sorrowing for them as being offences against God my *chief good*, whom I desire to love and do love, and comparing the *great benefits* I have received from him to-day with the *sins that I have committed*, being ashamed of myself for having offended so good a God and so liberal a benefactor.

V. *Point*.—The fifth point is to make a very effectual *purpose* to *amend* the day following, and to determine to separate myself from the occasion if I can, and if I cannot to use greater care and circumspection, begging of God to give me his grace to keep my resolution, and saying for this intention one *Our Father*, with affection and devotion.

Such is the method of St. Ignatius, as laid down by Father De Ponte, in his inimitable volumes of meditations.

MORNING PRAYER

“Jesus Christ rising very early in the morning, going out, went into a desert place, and there prayed.”—*St. Mark*, i. 35.

On awaking bless yourself ✠ and make in your heart an act of thanksgiving, offering yourself to accomplish this day the holy will of God.
PARATUM COR MEUM, DEUS, PARATUM COR MEUM.
My heart is ready, O God, my heart is ready; or else the following: VIVAT, JESUS, AMOR MEUS, ET MARIA MATER EJUS. Live, Jesus, my love, and Mary his mother.

When sufficiently dressed, kneel before your crucifix or image of the Blessed Virgin, or turn to the nearest church where the Most Holy Sacrament is kept.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

✠ In the name of our Lord Jesus Christ, crucified, I arise; bless me, O Lord; govern me, protect me, and confirm me in all good works, this day and forever; and after this short and miserable pilgrimage, bring me to everlasting happiness. *Amen.*

O God the Father, who saidst in the beginning, Let there be light, and it was made; enlighten my eyes, that I may never sleep in sin, lest at any time the deceits of the enemy, or my own corruption, should prevail against me.

O God the Son, most beautiful and true light, shining in darkness, and enlightening every one that comes into this world; dispel all clouds of ignorance, and give me a right understanding, that in thee, and through thee, I may see and know the Father; whom to know is to live; and to serve, is to reign forever.

O God the Holy Ghost, who inflamest the wills of all those in whom thou vouchsafest to dwell with heavenly affection; pour into my mind the gifts of holy charity, that, despising all vain and transitory things, I may, with a continual desire, long for the true and everlasting joys of thy heavenly kingdom.

O holy Trinity, one God, defend me this day from the deceits and temptations of the devil, keep me from all sin, and preserve me from sudden and unprovided death. Raise up, O God, my body from sleep and drowsiness, and my soul from sin, that I may praise and glorify

thy holy name, to whom belong all benediction, and honor, and wisdom, and thanksgiving, now and forever. Amen.

In the name of the Father, &c.

Blessed be the holy and undivided, &c.

Our Father, &c. Hail Mary, &c. I believe, &c.

I confess to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to life everlasting. Amen.

May the Almighty and merciful Lord grant me ✠ pardon, absolution, and remission of all my sins. Amen.

O Lord God Almighty, who hast safely

brought me to the beginning of this day, defend me in the same by thy mighty power; that this day I may fall into no sin, but that my words may always proceed, and my thoughts and actions be directed, to the performance of thy justice, through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, forever and ever. Amen.

O most sweet Saviour Jesus Christ, open thou my heart and lips, to praise and glorify thy holy name, which is blessed above all names; purify my soul from all evil and perverse thoughts, that my mind may continually meditate on thee, my lips bless thee, and my life glorify thee. And because, through thy goodness alone, I have been created, to the praise and glory of thy holy name, grant, I beseech thee, that I may faithfully serve thee here, and eternally rejoice with thee hereafter; who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. Amen.

Almighty God, who, dwelling in the highest heavens, vouchsafest to regard the lowest creature on earth; I humbly adore thy sacred

Majesty, and with all the powers of my soul exalt and praise thy name for the infinite blessings thou hast so freely bestowed on me; for electing me in thy love, and creating me in thy own image; for redeeming me by thy Son, and sanctifying me with thy Holy Spirit; for preserving me in all the chances and accidents of this life, and raising up my thoughts to the hope of a better; and particularly this morning, that thou hast protected me from the dangers of the night, and hast brought me safely to the beginning of this day. Continue, O Lord, thy mercy to me; and as thou hast awakened my body from sleep, so raise my soul from sin, that I may walk soberly and chastely, as in the day, in all holy obedience before thy face.

Deliver me, O merciful God, from the evils of this day, and guide my feet in the way of peace; strengthen my resolution to embrace with gladness all opportunities of doing good, and carefully to avoid all occasions of sin, especially those which I have found, by experience, to be most dangerous to my soul; and when, through frailty, I forget thee, do thou, in thy mercy, remember me; that as I often

fall by the evil propensity of my nature, I may always rise again by the assistance of thy grace. Make me diligent in the duties of my calling and station, and not too solicitous about the things of this life; but in all the miseries and crosses of the world, absolutely to submit to thy divine pleasure, and wholly to rely on thy merciful providence. Let thy blessings be upon my actions, and thy grace direct my intentions; that the whole course of my life, and the principal design of my heart, may always tend to the advancement of thy glory, the good of others, and the eternal salvation of my own soul, through Jesus Christ our Lord and only Saviour, who, with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

Give me grace, O Lord, to do what thou commandest, and command what thou plearest.

Give me grace to suffer what thou permittest, and permit what thou plearest.

O holiest Virgin, Mother of my God, and my especial Patroness! show thyself my mother, and take me under thy protection this day.

Angel of God, who art my guardian, en-

lighten, guard, direct, and govern me, who have been committed to thee by the supernal clemency. Amen.

O God, who, out of thy unspeakable providence, art pleased to appoint thy holy angels for our guardians; give ear to the supplications which we make for a continuance of their protection, and that we may be added to their joyful number for all eternity. Amen.

May the blessed Virgin Mary, St. Joseph, and all the saints, be our intercessors with the Lord, that we may be succored and secured by him who liveth and reigneth to everlasting ages. Amen.

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

The blessing of God Almighty, the Father, Son, and Holy Ghost, descend upon me, and dwell in my heart forever. Amen.

A SHORTER FORM OF MORNING PRAYER.

✠ IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Come, O Holy Ghost, fill the hearts of thy faithful servants and kindle in them the fire of thy love.

PATER NOSTER.

PATER noster, qui es	✠	Our Father, who art
in cœlis. Sanctificetur		in heaven. Hallowed
nomen tuum. Adve-		be thy name. Thy
niat regnum tuum.		kingdom come. Thy
Fiat voluntas tua, sicut		will be done on earth
in cœlo et in terra.		as it is in heaven.
Panem nostrum quoti-		Give us this day our
dianum da nobis hodie.		daily bread. And for-
Et dimitte nobis debita		give us our trespasses.
nostra, sicut et nos di-		as we forgive them
mittimus debitoribus		that trespass against
nostris. Et ne nos in-		us. And lead us not
ducas in tentationem.		into temptation; but
Sed libera nos a malo.		deliver us from evil.
Amen.	✠	Amen.

AVE MARIA.

Ave, Maria, gratia	✠	Hail, Mary, full of
plena; Dominus te	✠	grace; the Lord is

or. : benedicta tu in[†] with thee : blessed art
 mulieribus, et benedic- thou among women,
 tus fructus ventris tui, and blessed is the fruit
 Jesus. Sancta Maria, of thy womb, Jesus.
 Mater Dei, ora pro no Holy Mary, Mother of
 bis peccatoribus, nunc God, pray for us sin-
 et in hora mortis no- ners, now and at the
 træ. Amen. hour of our death.

† Amen.

CREDO IN DEUM.

CREDO in Deum,† I BELIEVE in God,
 Patrem omnipotentem, the Father Almighty,
 Creatorem cœli et ter- Creator of heaven and
 ræ. Et in Jesum earth. And in Jesus
 Christum, Filium ejus Christ, his only Son,
 unicum, Dominum nos- our Lord ; who was
 trum ; qui conceptus conceived by the Holy
 est de Spiritu Sancto, Ghost, born of the Vir-
 natus ex Maria Virgine, gin Mary, suffered un-
 passus sub Pontio Pila- der Pontius Pilate, was
 to, crucifixus, mortuus, crucified, dead, and
 et sepultus ; descendit buried ; he descended
 ad inferos ; tertia die into hell ; the third
 resurrexit a mortuis ; day he rose again from
 ascendit ad cœlos, sedet the dead ; he ascended
 ad dexteram Dei Pa into heaven, and sitteth

tris omnipotentis; inde⁺ at the right hand of
 venturus est judicare God, the Father Al-
 vivos et mortuos. Cre- mighty; from thence
 do in Spiritum Sanc- he shall come to judge
 tum, sanctam Ecclesi- the living and the
 am Catholicam, Sanc- dead. I believe in the
 torum communionem, Holy Ghost, the hol^y
 remissionem peccato- Catholic Church, the
 rum, carnis resurrec- communion of Saints,
 tionem, vitam æter- the forgiveness of sins,
 nam. Amen. the resurrection of the

body, and the life ever-
 lasting. Amen.

CONFITEOR.

R. CONFITEOR Deo⁺ R. I CONFESS to Al-
 omnipotenti, beatæ Ma- mighty God, to blessed
 riæ semper Virgini, be- Mary ever Virgin, to
 ato Michaeli Archan- blessed Michael the
 gelo, beato Joanni Archangel, to blessed
 Baptistæ, sanctis Apos- John Baptist, to the
 tolis Petro et Paulo, holy Apostles Peter
 omnibus sanctis, et ti- and Paul, to all the
 bi, Pater, quia peccavi saints, and to you, Fa-
 aimis, cogitatione, ver- ther, that I have sinned
 bo, et opere, mea cul- exceedingly in thought,
 pa, mea culpa, mea⁺ word, and deed, thro

maxima culpa. Ideo[†] my fault, through my
 precor beatam Mariam fault, through my most
 semper Virginem, bea- grievous fault. There-
 tum Michaellem Arch- fore I beseech the bles-
 angelum, beatum Jo- sed Mary ever Virgin,
 annem Baptistam, sanc- blessed Michael the
 tos Apostolos Petrum Archangel, blessed John
 et Paulum, omnes sanc- Baptist, the holy Apost-
 tos, et te, Pater, orare tles Peter and Paul,
 pro me ad Dominum and all the saints, and
 Deum nostrum. you, Father, to pray to
 our Lord God for me.

P. Misereatur vestri P. May Almighty
 omnipotens Deus, et, God be merciful unto
 dimissis peccatis ves- you, and, forgiving you
 tris, perducatur vos ad your sins, bring you to
 vitam æternam. life everlasting.

R. Amen.

R. Amen.

P. Indulgentiam, ab- P. May the Almight-
 solutionem, et remic- ty and merciful Lord
 sionem peccatorum nos- grant us pardon, abso-
 trorum, tribuat nobis lution, and remission
 omnipotens et miseri- of our sins.

R. Amen.

R. Amen.

GLORIA PATRI.

GLORIA Patri et Filio [♂] et Spiritui Sancto. Si- cut erat in principio, et nunc et semper et in sæcula sæculorum. Amen.	GLORY be to the Fa- ther, and to the Son, and to the Holy Ghost. As it was in the begin- ning, is now, and ever shall be, world without end. Amen.
--	--

SALVE REGINA

SALVE, Regina, Ma [♂] ter misericordiæ; Vita, dulcedo, et spes nostra, salve. Ad te clamamus, ex- ules filii Hevæ; Ad te suspiramus gementes et flentes in hac lacrymarum valle. Eia ergo, Advocata nostra. Illos tuos misericor- des oculos ad nos con- verte; Nobis post hoc exili- um ostende,	HAIL, holy Queen, Mother of mercy; Our life, our sweet- ness, and our hope, all hail. To thee we cry, poor banished sons of Eve; To thee we sigh, weeping and mourning in this vale of tears. Therefore, O our Ad- vocate, Turn thou on us those merciful eyes of thine; And after this our exile, show us
---	--

Et JESUM, benedict-	†	The blessed fruit of
am fructum ventris tui.		thy womb, JESUS,
O clemens, O pia, O		O merciful, O kind
dulcis Virgo Maria.		O sweet Virgin Mary.
V. Ora pro nobis,		V. Pray for us, O
sancta Dei Genetrix.		holy mother of God.
R. Ut digni effici-		R. That we may be
amur promissionibus		made worthy of the
Christi.	†	promises of Christ.

THE ANGELUS.

TO BE SAID MORNING, NOON AND NIGHT.

I. V. Angelus Do-	†	I. The angel of the
mini nuntiavit Mariæ.		Lord announced unto
R. Et concepit de		Mary and she conceiv-
Spiritu Sancto.		ed of the Holy Ghost.
Ave, Maria, gratia		Hail, Mary, full of
plena, Dominus tecum;		grace, the Lord is with
benedicta tu inter mu-		thee; blessed art thou
lieribus, et benedictus		among women, and
fructus ventris tui, Je-		blessed is the fruit of
sus. Sancta Maria,		thy womb, Jesus. Ho-
mater Dei, ora pro no-		ly Mary, mother of
bis peccatoribus, nunc		God, pray for us sin-
et in hora mortis nos-		ners, now and at the
træ. Amen.		hour of our death.
	†	Amen.

II. V. Ecce ancilla[†]
Domini.

R. Fiat mihi secundum
verbum tuum.

Ave, Maria, &c.

III. V. Et Verbum
caro factum est.

R. Et habitavit in
nobis.

Ave, Maria, &c.

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde, ut qui, angelo nuntiante, Christi filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur; per eundem Christum Dominum nostrum. Amen.

II. Behold the handmaid of the Lord; be it done unto me according to thy word.

Hail, Mary, &c.

III. And the Word was made flesh and dwelt among us.

Hail, Mary, &c.

Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection; thro' the same Christ our Lord. Amen.

LET US PRAY FOR OUR BENEFACTORS.

Pater Noster. Ave Maria.

Vouchsafe O Lord to reward with eternal life all them that do us good.

MORNING PRAYER FOR A LITTLE CHILD.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father. Hail Mary. I believe.

Save us, O Lord, waking, and keep us sleeping, that we may watch with Christ, and rest in peace. Amen.

I pray God make me a good child. Bless my dear —, and all mankind.

May the Blessed Virgin Mary, St. Joseph, St. —, and my good angel pray for me.

May the blessing of Almighty God, ✠ Father, Son, and Holy Ghost, descend upon us and dwell with us forever. Amen.

A PRAYER.

O Almighty and Everlasting God! who by the abundance of thy mercy, dost exceed the desires and deserts of thy suppliants; pour forth thy mercy upon us, that thou mayst forgive what our conscience fears, and grant what our prayer does not presume to ask: through our Lord Jesus Christ. Amen.

LITANY

OF THE MOST HOLY NAME OF JESUS.*

KYRIE eleison.		LORD have mercy on us.	
Christie eleison.		Christ have mercy on us.	
Kyrie eleison.		Lord have mercy on us.	
Jesu audi nos.		Jesus hear us.	
Jesu exaudi nos.		Jesus graciously hear us.	
Pater de cœlis	} Misere nobis.	God the Father	} Have mercy on us.
Deus,		of Heaven,	
Fili Redemptor		God the Son, Re-	
mundi Deus,		deemer of the	
		world,	
Spiritus Sancte		God the Holy	
Deus,		Ghost,	
Sancta Trinitas		Holy Trinity, one	
unus Deus,		God,	

* Approved by a Decree of the Sacred Congregation of Rites,
Aug. 21, 1863.

Jesu, Fili Dei vivi,

Jesu, splendor
Patris,

Jesu, candor lucis
æternæ,

Jesu, Rex gloriæ,

Jesu, sol justitiæ,

Jesu, Fili Mariæ
Virginis,

Jesu, amabilis,

Jesu, admirabilis,

Jesu, Deus fortis,

Jesu, Pater futuri
sæculi,

Jesu, magni con-
siliî Angele,

Jesu potentissime,

Jesus, Son of the
living God,

Jesus, splendor of
the Father,

Jesus, brightness
of eternal light,

Jesus, King of
glory,

Jesus, the sun of
justice,

Jesus, Son of the
Virgin Mary,

Jesus, amiable,

Jesus, admirable,

Jesus, the mighty
God,

Jesus, Father of
the world to
come,

Jesus, Angel of
the great coun-
cil,

Jesus, most pow-
erful,

Miserere nobis.

Have mercy on us.

Jesu patientissi-	Miserere nobis.	Jesus most pa-	-ave mercy on us.
me,		tient,	
Jesu obedientissi-		Jesus most obe-	
me,		dient,	
Jesu mitis et hu-		Jesus meek and	
milis corde,		humble of	
		heart,	
Jesu, amator cas-		Jesus, lover of	
titatis,		chastity,	
Jesu, amator nos-		Jesus, lover of	
ter,		mankind,	
Jesu, Deus pacis,		Jesus, God of	
		peace,	
Jesu, auctor vitæ,		Jesus, author of	
		life,	
Jesu, exemplar		Jesus, model of	
virtutum,		virtues,	
Jesu, zelator ani-		Jesus, zealous for	
marum,		souls,	
Jesu, Deus noster,		Jesus, our God,	
Jesu, refugium		Jesus, our refuge,	
nostrum,			
Jesu, pater pau-		Jesus, father of	
perum,		the poor,	
Jesu, thesaurus		Jesus, treasure of	
fidelium,		the faithful,	

Jesu, bone pastor,
 Jesu, lux vera,
 Jesu, sapientia
 æterna,
 Jesu, bonitas in-
 finita,
 Jesu, via et vita
 nostra,
 Jesu, gaudium
 Angelorum,
 Jesu, Rex Patri-
 archarum,
 Jesu, Magister
 Apostolorum,
 Jesu, Doctor E-
 vangelistarum,
 Jesu, fortitudo
 Martyrum,
 Jesu, lumen Con-
 fessorum,
 Jesu, puritas Vir-
 ginum,
 Jesu, corona
 Sanctorum om-
 nium,

Miserere nobis.

Jesus, good shep-
 herd,
 Jesus, true light,
 Jesus, eternal
 wisdom,
 Jesus, infinite
 goodness,
 Jesus, our way
 and our life,
 Jesus, joy of the
 Angels,
 Jesus, King of
 the Patriarchs,
 Jesus, Master of
 the Apostles,
 Jesus, Teacher of
 the Evangelists,
 Jesus, strength of
 Martyrs,
 Jesus, light of
 Confessors,
 Jesus, purity of
 Virgins,
 Jesus, crown of
 all saints,

Have mercy on us.

Propitius esto, *parce* Be merciful, *spare us,*
nobis, Jesu. *O Jesus.*

Propitius esto, *exaudi* Be merciful, *graciously*
nos, Jesu. *hear us, O Jesus.*

Ab omni malo,	} Libera nos, Jesu.	From all evil,	} Jesus, deliver us.
Ab omni peccato,		From all sin,	
Ab ira tua,		From thy wrath,	
Ab insidiis dia-		From the snares	
boli,		of the devil,	
A spiritu fornica-		From the spirit of	
tionis,		fornication,	
A morte perpe-		From everlasting	
tua,		death,	
A neglectu inspi-		From neglect of	
rationum tua-	thy inspirations,		
rum,	Through the mys-		
Per mysterium	tery of thy holy		
sanctæ Incar-	Incarnation,		
nationis tuæ,	Through thy Na-		
Per nativitatem	tivity,		
tuam,	Through thy In-		
Per infantiam tu-	fancy,		
am,	Through thy		
Per divinissimam	most Divine		
vitam tuam,	Life,		

Per labores tuos,	Libera nos, Jesu.	Through thy La-	Jesus, deliver us.
		bors,	
Per agoniam et		Through thy	
passionem		Agony and Pas-	
tuam,		sion,	
Per crucem et		Through thy	
derelictionem		Cross and dere-	
tuam,		liction,	
Per languores	Libera nos, Jesu.	Through thy	Jesus, deliver us.
tuos,		Weariness and	
		Faintness,	
Per mortem et		Through thy	
sepulturam tu-		Death and Bu-	
am,		rial,	
Per resurrectionem		Through thy Re-	
tuam,		surrection,	
Per ascensionem	Libera nos, Jesu.	Through thy As-	Jesus, deliver us.
tuam,		cension,	
Per gaudia tua,		Through thy Joys,	
Per gloriam tuam,		Through thy Glo-	
		ry,	

Agnus Dei, qui tollis Lamb of God, who
peccata mundi, takest away the sins
of the world,

Parce nobis, Jesu. *Spare us, O Jesus.*

Agnus Dei, qui tollis Lamb of God, Who
 peccata mundi, takest away the
 sins of the world,

Exaudi nos, Jesu. *Graciously hear us, O*
 Jesus.

Agnus Dei, qui tollis Lamb of God, Who
 peccata mundi, takest away the
 sins of the world,

Miserere nobis, Jesu. *Have mercy on us, O*
 Jesus.

Jesu, audi nos. Jesus, hear us.

Jesu, exaudi nos. Jesus, graciously hear
 us.

OREMUS.

LET US PRAY.

<p>Domine Jesu Christe, qui dixisti, "Petite, et accipietis; quærite, et invenietis; pulsate, et aperietur vobis;" quæsumus, da nobis petentibus divi- nissimi tui amoris affectum, ut te toto corde, ore et opere</p>	<p>O Lord Jesus Christ, Who hast said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;" grant, we beseech Thee, to us who ask the gift of Thy divine love, that we may love</p>
---	---

diligamus et a tua Thee with our whole
nunquam laude cesse- heart, in word and
mus. work, and never cease
from showing forth
Thy praise.

Sancti Nominis tui, Grant, O Lord, that
Domine, timorem pa- we may have a per-
riter et amorem fac- petual fear and love of
nos habere perpetuum: Thy holy Name; for
quia nunquam tua Thou never failest to
gubernatione destituis, direct and govern
quos in soliditate tuæ those whom Thou
dilectionis instituas. instructest in Thy true
Per Dominum. and solid love.
Through our Lord.

A DEVOTION

TO THE BLESSED CHILD JESUS.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, have mercy on us.

Christ, hear us.

Christ, hear us.

God the Father of heaven,

God the Son, our Saviour,

God the Holy Ghost,

Holy Trinity, One God,

Child Jesus, Son of God,

Child Jesus, Son of Mary,

Child Jesus, equal to Thy Father,

Child Jesus, glory of Thy Mother,

Child Jesus, Prince of Peace,

Child Jesus, Hope of Saints,

Child Jesus, Saviour of sinners,

Child Jesus, First-born of all things,

Child Jesus, made man for us,

Child Jesus, born in a stable,

Child Jesus, Who didst weep in a man-
ger,

Have mercy on us.

Child Jesus, Who didst obey Thy elders,
 Child Jesus, Who didst love the poor,
 Child Jesus, Who didst suffer in silence,
 Child Jesus, Who didst love little children,

Have mercy on us.

Child Jesus, Who didst die on the Cross,
 Child Jesus, Who art throned in heaven,
 Child Jesus, Who art still on our altars,

By Thy humble birth,
 By Thy cold and hunger,
 By Thy tears,
 By Thy sorrows,
 By Thy poverty,
 By Thy labors,
 By Thy torments,
 By Thy sweat of blood,
 By Thy crown of thorns,
 By Thy purple robe,
 By Thy painful journey,
 By Thy cross,
 By Thy death,
 By Thy rising from the grave,
 By Thy ascent into heaven,
 By Thy life that never ends,
 By Thy love for youth,

Child Jesus, have mercy on us.

Lamb of God, Who takest away the sins of
 the world: Spare us O Lord.

Lamb of God, Who takest away the sins of the world: Hear us, O Lord.

Lamb of God, Who takest away the sins of the world: Have mercy on us.

Let us pray.

O sweet Saviour, and most dear Child Jesus, Son of the living God, suffer us Thy children to come to Thee, and forbid us not, for Thou hast said that of such is the kingdom of heaven. Grant that, by Thy holy grace, we may always revere the wonders of Thy sacred youth with such sincere piety, as to become like to Thee, meek and humble of heart.

Give us, O divine Child, a share of Thy love for our God and Father, that leading the lives of the just on earth, we may one day find in heaven the rewards He gives to His faithful children. O holy Virgin, mother of the Child Jesus, be our most dear mother. Amen.

The Blessed Virgin Mary, said St. Francis of Assissium, brought the Increated beauty down from heaven and made Him my brother.

ACTS OF FAITH, HOPE, AND CHARITY.

SUITABLE TO BE MADE EVERY DAY.

AN ACT OF ADORATION.

O Most Holy and august Trinity; Father Son, and Holy Ghost, one God in three persons, I adore thee here truly present, I acknowledge thee my Creator and supreme Lord, I praise thee and glorify thee, I give myself all to thee, and commit myself to thy providence.

ACT OF FAITH.

I firmly believe, O my God, all the articles contained in the Apostles' Creed, and all entirely that the Catholic Church proposes to my belief; because thou, O Lord, the eternal truth, who canst neither deceive nor be deceived, hast revealed them.

ACT OF HOPE.

O my God, who, in thy excessive love, hast called me to eternal glory through Jesus Christ, I hope with a firm confidence that thou wilt grant it to me, and that thou wilt grant me all the graces necessary for obtaining it, by reason of your divine promises and the infinite merits of your Son.

ACT OF CHARITY.

O my Lord and my God whom too late I have known and loved, I love thee with my whole heart and above all things, because by reason of your beauty and goodness you are infinitely amiable; and in thee and for thee I love also my neighbour, and the same good things that I desire for myself I desire also for him.

ANOTHER ACT OF HOPE.

I hope with a firm confidence that you will give me, O my God, through the infinite merits of Jesus Christ, your grace in this world, and if I observe your commandments, your glory in the next. It is your promise, Lord, and you are good and faithful to your promises.

ANOTHER ACT OF THE LOVE OF GOD.

I love thee, O my God, with my whole heart, with my whole soul, with my whole mind, with all my strength, and above all things, because thou art the greatest good, on account of thyself worthy of infinite love.

ACT OF CONTRITION.

O my God I am heartily sorry for having offended thee, and I detest my sins most sin-

cerely, because they displease thee, my God, who art infinitely good, and infinitely deserving of all my love, and I firmly purpose, with the help of thy holy grace, never more to offend thee.

SHORTER ACTS OF FAITH, HOPE, AND CHARITY.

ACT OF FAITH.

O my God, I believe in Thee; do Thou strengthen my faith.

ACT OF HOPE.

O my God, all my hopes are in Thee; do Thou secure them.

ACT OF LOVE.

O my God, I love Thee above all things, for Thy own sake; and my neighbour as myself, for Thy sake: May I love Thee more and more every day and hour of my life. Amen.

On the importance of making frequently acts of the three theological virtues.

A habit is acquired by a frequent repetition of the particular acts which compose it. In time of temptation and at the hour of death, it will be very necessary for us to have acquired a habit and facility of making the acts of Faith, Hope, and Charity—a facility in raising our hearts to God, to believe in Him, to hope in

Him, and to love Him. The easier you can make them the easier you can at any moment raise yourself out of trouble, for acts of Faith, Hope or Charity are universal remedies, and suited to every disease of which the soul is susceptible. Were one just entering the abyss of despair, a single act of Hope would raise him out of it, and make him another being. Now, by using the acts frequently, this habit is acquired—this ease and facility in eliciting acts of virtue in time of trial. Say them every day. Learn them by heart. Let us apply to them what St. Bernard said about the Psalms: *Ruminantem Psalmos somnus te occupet.* “Let sleep overtake you ruminating the Psalms, that sleeping you may dream that you are saying Psalms.” So would I say of these precious acts. Let sleep overtake you making them, that in sleep you may dream that you are loving God, trusting in His providence, hoping in His bounty, and already anticipating the beautiful heaven to which Jesus Christ has called you. Once more I repeat, learn by heart an act of Faith, Hope, Charity, and Contrition and you will possess something worth more than gold in time of need.

EVENING PRAYERS.

✠ IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

May the Lord grant us a quiet night and a happy end.

Our Father. Hail Mary. I confess.

V. Convert us, O God our Saviour.

R. And turn away thine anger from us

V. O God incline unto my aid.

R. O Lord make haste to help me.

Glory be to the Father, etc.

Psalm cxxxiii

Behold, now bless ye the Lord: all ye servants of the Lord.

Who stand in the house of the Lord: in the courts of the house of our God.

In the nights raise up your hands to the holy places; and bless the Lord.

May the Lord bless thee from Sion: who made heaven and earth.

“TE LUCIS ANTE TERMINUM.”

Prostrate before the closing of the day,
To thee, Creator of the world, we pray;
Shed round us 'mid the darkness of the night,
Rays of thy mercy, clemency and might.

Grant us in innocence and peace to sleep—
All sinful visions from our slumbers keep;
Let holy angels hover round our bed
And guard us from the enemy we dread.

To Jesus, from a spotless Virgin sprung,
Be honour given and praises ever sung;
Alike to God the Almighty Father be,
And Holy Ghost, Who reign eternally. Amen.

Save us, O Lord, waking; keep us sleeping;
that we may watch with Christ and rest in
peace.

Into thy hands, O Lord, I commend my
spirit. Thou hast redeemed us, O Lord, the
God of truth. To thee I commend my spirit.
Guard us, O Lord, as the apple of thine eye.
Protect us under the shadow of thy wings.

Let us pray :

Visit, we beseech thee, O Lord, this habita-
tion, and drive far from it all the snares of the
enemy: let thy holy angels dwell herein, who

may keep us in peace, and may thy blessing be always upon us. Through Christ our Lord. Amen.

O my Lord Jesus Christ, Judge of the living and the dead, before whom I must appear one day to give an exact account of my whole life; enlighten me, I beseech thee, and give me an humble and contrite heart, that I may see wherein I have offended thine infinite Majesty; and judge myself now with such a just severity, that then thou mayest judge me with mercy and clemency.

Pause and examine your conscience.

Where have I been?

With whom?

What have I done?

What have I omitted? *

AN ACT OF CONTRITION.

O Sacred Heart of Jesus, bruised for my sins, infidelities, negligences, coldness and ingratitude, take pity on me, for my heart is

* Remember what has been said in the article on Examination of Conscience. Recall the order there laid down, page 46.

grieved that I have caused you pain. Enable me, O adorable Heart of my God, to repair with love the wound that sin has made. How many have grieved Thee to-day, and I among them. O furnace of love, grant me charity to repair, not only for my cruel inconsiderateness, but also for that of all who have committed sin on this day. Wound me, good Jesus, wound my heart with your holy love.

Let us pray :

Look down, we beseech thee, O Lord, upon this thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of sinners, and to undergo the torment of the cross ; who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.

O God, from whom all holy desires, all right counsels, and all just works do come, give to thy servants that peace which the world cannot give, that our hearts being given up to obey thy commandments, and the fear of our enemies being taken away, the times, by thy protection, may be peaceful, through our Lord Jesus Christ, who liveth, &c.

For Peace.

Give peace, O Lord, in our days; for there is none other that fighteth for us but only thou our God.

V. Let peace be in thy strength.

R. And plenteousness in thy towers.

Then may follow the Litany of the Blessed Virgin, or any other appropriate Litany for the day or season; after which

Let us pray for the Dead.

Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

Oh, let thine ears consider well the voice of my supplication.

If thou, O Lord, shalt mark iniquities, Lord, who shall abide it?

For with thee there is propitiation: and because of thy law, I have waited for thee, O Lord.

My soul hath waited on his word: my soul hath hoped in the Lord.

From the morning-watch, even until night, let Israel hope in the Lord.

For with the Lord there is mercy; and with him is plenteous redemption

And he shall redeem Israel from all his iniquities.

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins, that through our pious supplications they may obtain the pardon which they have always desired; who livest and reignest with God the Father, in the unity of the Holy Ghost, God, forever and ever. Amen.

V. Let us pray for our Sovereign Pontiff, N.

R. The Lord preserve him, and give him life, and make him blessed upon the earth, and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all them that do us good.

V. Let us pray for our absent brethren.

R. Save thy servants, who hope in thee, O my God.

V. Send them help from thy holy place,

R. And defend them out of Sion.

V. O Lord, hear our prayer.

R. And let our cry come unto thee.

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin.

May the blessed Virgin Mary, St. Joseph, and all the saints, pray for us to our Lord, that we may be preserved this night from sin and all evils. Amen.

Blessed St. Michael, defend us in the day of battle, that we may not be lost at the dreadful judgment. Amen.

O my good Angel, whom God, by his divine mercy, hath appointed to be my guardian, enlighten and protect me, direct and govern me this night. Amen.

May the Lord bless us and keep us, and preserve us from all evil; and may the souls of the faithful departed, through the mercy of God, rest in peace. The blessing of God Almighty, Father, Son, and Holy Ghost, descend upon me and remain forever. Amen.

When you compose yourself to sleep, some commend to lay in your bed as in your grave; others, that you represent St. Joseph as standing on one side to watch over you, and the Blessed Virgin on the other. Choose which you will.

SHORT EVENING PRAYERS.

Say the acts of Faith, Hope, and Charity; a *Pater, Ave*, and *Gloria*, concluding with the Litany of the Blessed Virgin.

ACT OF RESIGNATION AND OF LOVE.

I love thee, O God, with all my heart and soul, and desire to love thee as the blessed do in heaven. I adore all the designs of thy divine Providence, resigning myself entirely to thy will.

I also love my neighbour for thy sake, as I love myself. I sincerely forgive all who have injured me, and ask pardon of all whom I have injured.

In Time of Famine or Pestilence.

Grant, we beseech thee, O Lord, an answer to our hearty supplications; and, thy wrath being appeased, turn away from us this famine (or pestilence); that the hearts of men may know that these scourges proceed from thine anger, and cease by thy mercy; through, &c.

LITANY OF THE BLESSED VIRGIN.*

<p>SUB tuum præsidium confugimus, sancta Dei Genitrix; nostras de- precationes ne despici- as in necessitatibus nos- tris; sed a periculis cunctis libera nos sem- per, Virgo gloriosa et benedicta.</p>	<p>WE fly to thy pa- tronage, O holy Mother of God; despise not our petitions in our ne- cessities, but deliver us always from all dan- gers, O glorious and blessed Virgin.</p>
--	--

Kyrie eleison.

Lord have mercy.

Kyrie eleison.

Lord have mercy.

Christe eleison.

Christ have mercy.

Christe eleison.

Christ have mercy.

Kyrie eleison.

Lord have mercy.

Kyrie eleison.

Lord have mercy.

* This litany is sung every Saturday in the great church of our Blessed Lady, at Loretto, in Italy—that church which encloses within itself the very chamber where the angel first saluted her as full of grace, and where the Word was made flesh. Hence this litany is called the LITANY OF OUR LADY OF LORETTO.

Christe audi nos.

Christe exaudi nos.

† Christ hear us.

*Christ graciously hear
us.*Pater de cœlis
Deus,
Fili Redemptor mun-
di Deus,*Miserere nobis.*God the Father of
heaven,God the Son, Re-
deemer of the
world,*Have mercy on us.*Spiritus Sancte Deus,
Sancta Trinitas, unus
Deus,God the Holy Ghost,
Holy Trinity, one
God,Sancta Maria,
Sancta Dei Genitrix,
Sancta Virgo vir-
ginum,Holy Mary,
Holy Mother of God,
Holy Virgin of vir-
gins,Mater Christi.
Mater divinæ gratiæ,*Ora pro nobis.*Mother of Christ,
Mother of divine
grace,*Pray for us.*Mater purissima,
Mater castissima,
Mater inviolata,
Mater intemerata,
Mater amabilis,Mother most pure,
Mother most chaste
Mother inviolate,
Mother undefiled,
Mother most ami-
able,

Mater admirabilis,

Mother most admi-
† rable,

Mater Creatoris,	† Mother of our Creator,	
Mater Salvatoris,	Mother of our Saviour	
Virgo prudentissima,	Virgin most prudent,	
Virgo veneranda,	Virgin most venerable	
Virgo prædicanda,	Virgin most renowned	
Virgo potens,	Virgin most powerful,	
Virgo clemens,	Virgin most merciful,	
Virgo fidelis,	Virgin most faithful,	
Speculum justitiæ,	Mirror of justice,	
Sedes Sapientiæ,	Seat of wisdom,	
Causa nostræ lætitiæ	Cause of our joy,	
Vas spirituale,	Spiritual vessel,	<i>Pray for us.</i>
Vas honorabile,	Vessel of honor,	
Vas insigne devo-	Singular vessel of	
tionis,	devotion,	
Rosa mystica,	Mystical Rose,	
Turris Davidica,	Tower of David,	
Turris eburnea,	Tower of ivory,	
Domus aurea,	House of gold,	
Fœderis arca,	Ark of the covenant,	
Janua Cœli,	Gate of heaven,	
Stella matutina,	Morning star,	
Salus infirmorum,	Health of the sick,	
Refugium peccatorum,	Refuge of sinners,	
Consolatrix afflicto-	Comforter of the	
rum,	† afflicted,	

Ora pro nobis.

90 LITANY OF THE BLESSED VIRGIN.

Auxilium Christian-	Oratio pro nobis.	Help of Christians,	Pray for us.
orum,			
Regina Angelorum,		Queen of Angels,	
Regina Patriarchum,		Queen of Patriarchs,	
Regina Prophetarum,		Queen of Prophets,	
Regina Apostolorum,		Queen of Apostles,	
Regina Martyrum,		Queen of Martyrs,	
Regina Confessorum,		Queen of Confessors,	
Regina Virginum,		Queen of Virgins,	
Regina Sanctorum omnium,		Queen of all Saints,	
Regina sine labe originali concepta,		Queen conceived without original sin,	
Agnus Dei, qui tollis peccata mundi,		Lamb of God, who takest away the sins of the world,	
<i>Parce nobis, Domine,</i>		<i>Spare us, O Lord.</i>	
Agnus Dei, &c. <i>Exaudi nos, Domine.</i>		Lamb of God, &c. <i>Graciously hear us, O Lord.</i>	
Agnus Dei, &c. <i>Miserere nobis.</i>		Lamb of God, &c. <i>Have mercy on us.</i>	
Christe audi nos.		Christ hear us.	
Christe exaudi nos.		Christ graciously hear us.	

<p><i>Ant.</i> Sub tuum præsidium confugimus, sancta Dei Genitrix; nostras deprecationes ne despicias in necessitatibus nostris; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.</p>	<p><i>Ant.</i> We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin.</p>
--	--

<p>V. Ora pro nobis, sancta Dei Genitrix.</p>	<p>V. Pray for us, O holy Mother of God.</p>
---	--

<p>R. Ut digni efficiamur promissionibus Christi.</p>	<p>R. That we may be made worthy of the promises of Christ.</p>
---	---

Oremus.

<p>Gratiam tuam, quaesumus, Domine, mentibus nostris infunde; ut qui, Angelo nuntiante, Christi Filii tui Incarnationem cognovimus, per Passionem ✠ ejus et Crucem ad Resurrectionis gloriam perducamur. Per eundem</p>	<p>Let us pray. Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the Incarnation of Christ thy Son was made known by the message of an Angel, may, by his Passion ✠ and Cross, be brought</p>
---	---

Christum nostrum.	Dominum	† to the glory of his re- surrection. Thro' the same Christ our Lord.
----------------------	---------	---

R. Amen.

R. Amen.

V. Divinum auxili- um maneat semper no- biscum.	V. May the divine assistance remain al- ways with us.
---	---

R. Amen.

† R. Amen.

EJACULATIONS.

Jesus, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I die in peace in your blessed arms.

Into thy hands, O Lord, I commend my spirit.

ON A JOURNEY.

O God, who madest the children of Israel to walk with dry feet through the midst of the sea, and who didst open to the three magi, by the guiding of a star, the way that led to thee; grant to us, we beseech thee, a prosperous journey, and a time of tranquility, that, attended

by thy holy angel, Raphael, we may happily arrive at that place whither we are journeying and finally at the haven of eternal salvation.

Give ear, O Lord, we beseech thee, to our supplications, and dispose the ways of thy servants in the blessedness of thy salvation, that amidst all the various changes of this our life and pilgrimage, we may ever be protected by thy help.

V. Let us proceed in peace.

R. In the name of the Lord. Amen.

AN OFFERING OF SLEEP AND WAKING.

[Out of "Paradisus."]

O sweetest God! I offer to thee my sleep and my waking, in union with all the sleep and waking, and also with the resurrection of thy Son, my Saviour, by which He, after three days as it were, awakened from sleep, resumed life by His own power. Grant me, I beg, so to use quietly the necessities of my body—so to pass my waking hours, that all may fall out to thy greater glory, and my soul's salvation.

AN ACT OF HOPE AND OF CONFIDENCE IN GOD.

[Newly translated from "Paradisus Animæ."]

Do not lose your hope, which has a great reward.—*Heb., chap. 10.*

1. *Hope is a virtue infused into our mind by God, by which we ought to hope certainly for beatitude, through the merits of Jesus Christ our Redeemer, taken together with our works, preceded by the grace of God.*

I therefore, O my all-powerful God, entirely bent down and prostrate, adore and venerate thee; to whom nothing is hard or impossible, according to that truest of all sayings: *With God no word is impossible.* And because through thy same omnipotence, thou hast promised me celestial glory, therefore thou hast also called me, that I should be thy consort and like to thee, O Infinite Goodness! Through thy help, and the good works which with thy special grace I resolve to do, I hope and from thee only desire to obtain eternal life.

2. O truly all powerful God! behold, I most openly know that I am unable to possess so great a good as you have promised me, unless with your help: and that you desire and wish

to give it to me ; for on that account you have given your Son to die for me.

3. I congratulate myself and exult, my sweetest Jesus, Infinite Goodness, that by thee alone I can be made blessed ; nor is there any other name under heaven given to us, by which we can be saved. Whence blessedness would not please me unless I would have it through thee, since all my hope and confidence is placed in thee ; and I wish the same to be fixed and confirmed in thee, O most benignant and sweet Jesus, the greatest and last good of my heart. And hence by so much I rejoice, and with so great consolation I am affected, according as I seem to myself to hold and possess the good that I deserve, since indeed I know that thy only begotten Son, through whom thou wishest to give so great a good, is my Redeemer and faithful Advocate in so arduous a business.

4. Wherefore, O omnipotent Father, with my whole heart I most firmly hope, that since thou art most liberal, I can obtain from thee all things necessary for salvation. And in the first place pardon of all my sins, howsoever great and enormous, and after this, strength for overcoming all difficulties occurring in this

life; and at length the grace of coming to enjoy forever thy most happy sight.

And although heaven and earth and all creatures should conspire against me, and I myself already stood in the gates of hell, nevertheless, O most benevolent Father, I would always wish to hope and confide in thee, saying with the Prophet: *In thee, O Lord, have I hoped: I shall not be confounded forever. Hoping in the Lord, I shall not become infirm. Amen.*

A PRAYER IN TIMES OF THREATENED CALAMITY.

O Jesus Christ, we call upon thee, holy immortal God. Have mercy upon us and upon all men. Purify us by thy holy blood, forgive us by thy holy blood, save us by thy holy blood, now and forever. Amen.

PRAYERS FOR TIMES OF PESTILENCE.

[Translated from "Cœleste Palmetum."]

I.—A PRAYER TO GOD.

Remember Thy covenant, O Lord, and say to the destroying angel, "Cease now thy hand, and let not the land be made desolate, and destroy not every living soul."

V. Help us, O God our Saviour.

R. And be Thou merciful to our sins.

V. O Lord hear my prayer.

R. And let my supplication come unto Thee.

O Lord, mercifully hear the prayers of Thy people, that we, who justly suffer the punishment of our sins for the glory of thy name, may mercifully be delivered, through, &c.

O God, who desirest not the death of a sinner, but rather that he should repent, favourably regard Thy people who return to Thee; that while we devote ourselves to Thee, Thou mayest mercifully remove from us the scourges of Thy wrath, through, &c.

O Lord, grant us that our pious supplications may have effect, and mercifully turn away from us all plague and pestilence; that so the hearts of men may know that such scourges proceed from Thy wrath, and are withdrawn by Thy mercy, through the same, Thy Son Jesus Christ our Lord. Amen.

II.—A PRAYER TO THE BLESSED VIRGIN MARY

Mary! sweet Star, and Queen of Heaven!

For thou hast conquered sin and death,

Curb thou, we pray, all evil powers,

And stay their fierce malignant breath

Bright star of heaven ! all praise to thee !
From the world's fraud we fain would flee ;
The Christian's help ! O set us free.
Drive plagues away with healing hand,
Far from this once thine own dear land :
Save us in health : in danger's hour
O let us feel thy heavenly power ;
'Tis in no arm but thine we trust ;
O help us,—for we are but dust.

Then say thrice.

“ O Mary, listen when we call ;
Jesus thy words doth hear ;
Lord, save us ! Thou wilt ne'er disdain
Thy Virgin Mother's prayer.”

This is the renowned vessel of the Holy Spirit, the Paraclete: this is the glorious city of God; this is the valiant woman who hath bruised the serpent's head. This is she who is fairer than the sun, more beautiful than the moon, more bright than the daydawn, and more brilliant than the stars. Let us sinners devoutly approach her, and beat our guilty breasts, and say, Holy, holy, holy, Mary, our merciful and kind mistress, save us from pestilence and sudden death, and from all tribulation, by thy holy prayers, and make us to be partakers of thy heavenly glory. Amen.

V. In all our tribulation and distress.

R. Come to our succour, most pious Virgin Mary.

Let us pray.

O God of pity, O God of goodness, O God of mercy, Who hadst compassion on the affliction of Thy people, and didst say to the angel that smote Thy people, "It is enough ; stay now thy hand ;" for the sake of Thy love, and of Thy glorious Mother, whose precious breasts Thou didst lovingly suck, against the poison of our sins, give us the help of Thy grace, that we may be freed from all pestilence and sudden death, and be saved from all the assaults of perdition. through Thee, O Jesus Christ, O Saviour of the world, O King of Glory, who with God the Father and the Holy Ghost, livest and reignest one God world without end. Amen.

V. O Lord, hear my prayer.

R. And let my supplication come unto Thee.

III.—A PRAYER TO SAINTS SEBASTIAN, ROCH,
AND ANTHONY.

O ye blessed Saints Sebastian, Roch, and Anthony, intercede for us with our Lord Jesus

Christ, that we may be freed from all plague and pestilence, and from all infirmity both of body and soul.

V. Pray for us, O blessed Saints Sebastian, Roch, and Anthony.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O Eternal and Almighty God, who by the merits of Thy Saints Sebastian, Roch, and Anthony, hast saved men from plague and pestilence, grant to us, Thy worshippers, that we who flee to Thee to obtain the same grace, may by their intercession be secured from all danger of pestilent diseases, through our Lord Jesus Christ. Amen.

IV.—A PRAYER TO GOD.

In the midst of life we are in death: whom shall we seek to assist us but Thee, O Lord, who for our sins art justly angered? O holy, O mighty, O immortal God, have mercy upon us.

Convert us, O God our Saviour.

R. And turn away Thy anger from us.

Let us pray.

Hear us, O God our Saviour, and free Thy people from the terrors of Thine anger, and make them to repose safely in the greatness of Thy bounty, through our Lord Jesus Christ. Amen.

V. O Lord, hear my prayer.

R. And let my supplication come unto Thee.

V. Let us bless the Lord.

R. Thanks be to Thee, O God.

V. May the divine assistance remain always with us.

R. Amen.

V. And may the souls of the faithful departed rest in peace.

R. Amen.

A PRAYER.

Grant, O Lord God, we beseech thee, that we thy servants may enjoy perpetual health of mind and body, and that by the glorious intercession of the ever blessed Virgin Mary, we may be delivered from present sorrows, and possess everlasting joy: through, &c.

THE HOLY MASS

THE holy sacrifice of the mass is the most solemn act of Catholic worship, an act which only those bearing the priestly character have power to perform; a function during which at their word Jesus Christ comes down from heaven, and makes himself present under the two different appearances of bread and wine, symbols of death, seeing that they remind us of the separation of His body and blood which then took place. Really present on the altar He is offered a sacrifice, of propitiation, expiation, thanksgiving and impetration, and is consumed by the priest, which last act consummates the sacrifice. The *essential* parts then of the Holy Mass are not prayers, but certain *acts*, which may be reduced to these: the *consecration* or act of making the propitiatory victim present, and the *communion* of the priest, when the sacred Host is consumed. With what awe and reverence should we be present at this tremendous mystery, at which the angels bow down in adoration! This is the clean oblation which

according to the prophet Malachy, is offered in every place from the rising to the setting of the sun, a spotless victim, whose blood once shed, and but once, pleads powerfully our cause before the throne of God. Christian, when you go to Mass, you are present while is renewed *without* the shedding of blood, the same sacrifice which with it, took place on Calvary. Go then to Mass as you would have gone to Calvary; when you enter the church, leave at the door all unprofitable imaginations to wait there for you till you return, and place yourself in spirit beside the Blessed Virgin, that with her you may breathe the air of *Life*, tortured and grieved to death for your love.

Be thine alone the tender care—

Thine the sweet task, my mother blest,
The image of the crucified
To print upon my breast.



THE ORDINARY OF THE MASS.

THE ASPERGES.

Ant. Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

V. Gloria Patri, &c.

Ant. Asperges me.

Ant. Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

Ps. Have mercy on me, O God, according to thy great mercy.

V. Glory be, &c.

Ant. Thou shalt sprinkle me.

The Priest, being returned to the foot of the Altar, says:

V. Ostende nobis, Domine, misericordiam tuam.

R. Et. Salutare tuum da nobis.

V. Domine, exaud orationem meam.

R. Et clamor meus ad te veniat.

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Dominus vobis-⁺ V. The Lord be with
cum. you.

R. Et cum spiritu R. And with thy
tuo. spirit.

Let us pray :

Exaudi nos, Domine⁺ Hear us, O holy
sancte, Pater omnipotens, æterne Deus; et Lord, almighty Father
mittere digneris sanctum angelum tuum de eternal God; and vouch-
cœlis, qui custodiat, fo- safe to send thy holy
veat, protegat, visitet at- angel from heaven, to
que defendat omnes ha- guard, cherish, protect,
bitantes in hoc habita- visit, and defend all that
culo. Per Christum Do- are assembled in this
minum nostrum. Amen.⁺ house. Through Christ
our Lord. Amen.

From Easter to Pentecost inclusively, instead of the foregoing *Anthem*, the following is sung, and *Alleluia* is added to the V. (*Ostende nobis*), and also to its R. (*Et salutare.*)

Ant. Vidi aquam eg-⁺ *Ant.* I saw water
redintem de templo a flowing from the right
latere dextro, Alleluia; side of the temple, Al-
et omnes ad quos per- leluia; and all to whom
venit aqua ista salvi that water came were
facti sunt, et dicent, saved, and they shall
Alleluia. say, Alleluia.

<i>Ps.</i> Confitemini Do-	<i>Ps.</i> Praise the Lord
mino, quoniam bonus :	for he is good : for his
quoniam in sæculum mi-	mercy endureth forever.
sericordia ejus. Gloria,	Glory, &c.
&c.	

†

THE HOLY MASS.*

The Priest, standing at the foot of the Altar, and bowing down before it, signs himself with the sign of the Cross, and says, with a distinct voice :†

In Nomine Patris, ✠	In the name of the
et Filii, et Spiritus Sanc-	Father. ✠ and of the
ti. Amen.	Son, and of the Holy
	Ghost. Amen.

Then, joining his hands before his breast, he begins the Antiphon :

Introibo ad altare	I will go unto the
Dei.	altar of God.

R. Ad Deum, qui læti-	R. To God, who giv-
ficat juventutem meam.	eth joy to my youth.

* M stands for *server*. S for priest.

† By a *Solemn Mass* is ordinarily understood a mass at which the Priest is assisted by deacon and subdeacon. By *High Mass*, is understood mass accompanied by music. By *Low Mass*, we mean mass not accompanied by music. At High Mass, certain parts are sung by the choir, which the Priest recites in a low voice. In masses for the dead, as well as in Passion time, etc., certain parts are omitted; for instance, the psalm *Judica*, the *Gloria in Excelsis*, etc. The colour of vestments used, varies with the festival or season.

Psalm xlii.

S. Judica me, Deus, † P. Judge me O God,
 et discerne causam and distinguish my
 meam de gente non cause from the nation
 sancta : ab homine ini- that is not holy ; deliv-
 quo et doloso erue me er me from the unjust
 and deceitful man.

M. Quia tu es, Deus, R. For thou, O God,
 fortitudo mea, quare art my strength, why
 me repulisti ? et quare hast thou cast me off ?
 tristis incedo dum affli- and why do I go sor-
 git me inimicus ? rowful whilst the ene-
 my afflicteth me ?

S. Emitte lucem tu- P. Send forth thy
 am et veritatem tuam : light and thy truth ;
 ipsa me deduxerunt et they have conducted
 adduxerunt in montem me and brought me un-
 sanctum tuum, et in ta- to thy holy mount, and
 bernacula tua. into thy tabernacles.

M. Et introibo ad R. And I will go
 altare Dei : ad Deum, unto the altar of God :
 qui lætificat juventu- to God who giveth joy
 tem meam. to my youth.

S. Confitebor tibi in P. I will praise thee
 cithara, Deus, Deus † on the harp, O God, my
 God : why art thou sor-

meus: quare tristis es, [†]rowful, O my soul? and
 anima mea? et quare why dost thou disquiet
 conturbas me? me?

M. Spera in Deo, R. Hope in God, for
 quoniam adhuc confi- I will still give praise
 tebor illi: salutare vul- to him: who is the sal-
 tus mei, et Deus meus. vation of my counte-
 nance, and my God.

S. Gloria Patri, et P. Glory be to the
 Filio, et Spiritui Sanc- Father, &c.
 to.

M. Sicut erat in R. As it was in the
 principio, et nunc, et beginning, is now, and
 semper, et in sæcula ever shall be, world
 sæculorum. Amen. without end. Amen.

V. Introibo ad altare V. I will go unto the
 Dei. altar of God.

R. Ad Deum, qui R. To God, who giv-
 lætificat juventutem eth joy to my youth.
 meam.

V. Adjutorium nos- V. Our help is in
 trum in nomine Dom- the name of the Lord.
 ini.

R. Qui fecit cælum R. Who hath made
 et terram. [†]heaven and earth.

Then, joining his hands and humbly bowing down,
he says the Confession.

S. Confiteor Deo-† P. I confess to al-
omnipotenti, &c. mighty God, &c.

M. Misereatur tui R. May almighty God
Omnipotens Deus, et have mercy upon thee,
dimissis peccatis tuis, forgive thee thy sins,
perducat te ad vitam and bring thee to life
æternam. everlasting.

S. Amen.

P. Amen.

M. Confiteor Deo- R. I Confesss to al-
omnipotenti, beatæ mighty God, to blessed
Mariæ sepmer Virgini, Mary ever Virgin, to
beato Michaeli Archan- blessed Michael the
gelo, beato Joanni Bap- Archangel, to blessed
tistæ, sanctis Apostolis John Baptist, to the
Petro et Paulo, omni- holy Apostles Peter and
bus sanctis, et tibi pa- Paul, to all the saints,
ter, quia peccavi nimis and to you, father, that
cogitatione, verbo, et I have sinned exceed-
opere, mea culpa, mea ingly in thought, word,
culpa, mea maxima cul- and deed (here strike
pa. Ideo precor bea- the breast thrice), thro'
tam Mariam semper my fault, through my
Virginem, beatum Mi- fault, through my most
chaelem Archangelum, † grievous fault. There-

beatum Joannem Bap- tistam, sanctos Aposto- los Petrum et Paulum, omnes Sanctos, et te pater, orare pro me ad Dominum Deum nos- trum.	fore I beseech blessed Mary ever Virgin, bless- ed Michael the Archan- gel, blessed John Bap- tist, the holy Apostles Peter and Paul, and all the Saints, and you, O father, to pray to the Lord our God for me.
---	--

Then the Priest, with his hands joined, gives the ab-
 solution, saying :

S. Misereatur vestri omnipotens Deus, et di- missis peccatis vestris, perducatur vos ad vitam æternam.	P. May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.
--	--

M. Amen.

R. Amen.

Signing himself with the sign of the Cross, he says,

S. ✠ Indulgentiam, absolutionem, et remis- sionem peccatorum nos- trorum tribuat nobis omnipotens et miseri- cors Dominus.	P. ✠ May the al- mighty and merciful Lord grant us pardon, absolution, and remis- sion of our sins.
---	---

M. Amen.

R. Amen.

Then, bowing down, he proceeds :

V. Deus, tu conver-	V. Thou wilt turn
sus vivificabis nos.	again, O God, and
	quicken us.

R. Et plebs tua læ-	R. And thy people
tabitur in te.	shall rejoice in thee.

V. Ostende nobis,	V. Show us, O Lord,
Domine, misericordiam	thy mercy.
tuam.	

R. Et salutare tuum	R. And grant us thy
da nobis.	salvation.

V. Domine, exaudi	V. O Lord, hear my
orationem meam.	prayer.

R. Et clamor meus	R. And let my cry
ad te veniat.	come unto thee.

V. Dominus vobis-	V. The Lord be with
cum.	you.

R. Et cum spiritu tuo.	And with thy spirit.
------------------------	----------------------

First extending and then joining his hands, he says audibly, " Oremus ;" and then ascending to the Altar, he says secretly,

Aufer a nobis, quæsu-	Take away from us
mus, Domine, iniqui-	our iniquities, we be-
tates nostras; ut ad	seech thee, O Lord; that
Sancta Sanctorum puris-	we may be worthy to

mereamur mentibus in-	enter with pure minds
troire. Per Christum	into the Holy of Holies.
Dominum nostrum.	Through Christ our
Amen.	Lord. Amen.

Bowing down over the Altar, he says :

Oramus te, Domine,	We beseech thee, O
per merita sanctorum	Lord, by the merits of
tuorum quorum reli-	thy saints whose relics
quæ hic sunt, et omni-	are here, and of all the
um sanctorum, ut in-	saints, that thou wouldst
dulgere digneris omnia	vouchsafe to forgive me
peccata mea. Amen.	all my sins. Amen.

Then the priest signing himself with the sign of the cross reads the *Introit*, which differs according to the festival :

Justus et palma flore-	The just shall flour-
bit sicut cedrus Libani	ish like the palm-tree;
multiplicabitur, planta-	he shall grow up like
tus in domo Domini in	the cedar of Libanus :
atriis domus Dei nostri.	planted in the house of
Gloria Patri. Bonum	the Lord, in the courts
est confiteri Domino,	of the house of our God.
etc.	It is good to give praise
	to the Lord ; and to sing
	to thy name, O Most
	High.

The *Kyrie eleison* is then said.

S. Kyrie eleison.	† P. Lord have mercy on us.
M. Kyrie eleison.	R. Lord have mercy on us.
S. Kyrie eleison.	P. Lord have mercy on us.
M. Christe eleison.	R. Christ have mercy on us.
S. Christe eleison.	P. Christ have mercy on us.
M. Christe eleison.	R. Christ have mercy on us.
S. Kyrie eleison.	P. Lord have mercy on us.
M. Kyrie eleison.	R. Lord have mercy on us.
S. Kyrie eleison.	P. Lord have mercy on us.

Afterwards, standing at the middle of the Altar, extending and then joining his hands, and slightly bowing, he says (when it is to be said*) the *Gloria in excelsis*. When he says the words, *We adore thee, we*

* The *Gloria* is omitted during Lent and Advent, and in Masses for the Dead. At High Mass the Choir sing the *Gloria*.

give thee thanks, Jesus Christ, and Receive our prayer, he bows, and at the end he signs himself with the sign of the Cross.

<p>Gloria in excelsis† Deo; et in terra pax hominibus bonæ volun- tatis. Laudamus te; be- nedicimus te; adora- mus te; glorificamus te. Gratias agimus tibi propter magnam glo- riam tuam. Domine De- us, Rex cœlestis, Deus pater omnipotens. Do- mine Fili unigenite Jesu Christe: Domine Deus, Agnus Dei, Filius Pa- tris, qui tollis peccata mundi, miserere nobis; qui tollis peccata mun- di, suscipe deprecatio- nem nostram: qui se- des ad dexteram Pa- tris, miserere nobis. Quoniam tu solus sanc- tus: tu solus Dominus:†</p>	<p>Glory be to God on high, and on earth peace to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Fa- ther, who takest away the sins of the world, have mercy on us: thou who takest away the sins of the world, receive our prayers: thou who sittest at the right hand of the Fa-</p>
---	---

tu solus altissimus, Je-	✠ther, have mercy on us.
su Christe, cum Sancto	For thou only art holy :
Spiritu, in gloria Dei	thou only art the Lord :
Patris. Amen.	thou only, O Jesus
	Christ, with the Holy
	Ghost, art most high
	in the glory of God the
	✠Father. Amen.

The Priest kisses the Altar, and turning to the people, says :

V. Dominus vobis-	✠	V. The Lord be with
cum.		you.

R. Et cum spiritu tuo.		R. And with thy spir-
	✠	it.

Then follow the *Collects* ; at the end of the first and last of which, the Acolyte answers, *Amen*. The *Collects* vary with the season. They may be found in their proper place in the *Missal*.

O God, the protector of all that hope in thee, without whom nothing is strong, nothing is holy ; multiply thy mercy upon us, that, thou being our ruler and guide, we may so pass through temporal goods, that we finally lose not those which are eternal. Through Christ our Lord. Amen.

Defend us, O Lord, we beseech thee, from

all dangers of soul and body ; and, by the intercession of the glorious and blessed Mary ever Virgin, Mother of God, the blessed Apostles Peter and Paul, the blessed N. and all thy Saints, grant us, in thy mercy, health and peace ; that all adversities and errors being done away, thy Church may serve thee with a pure and undisturbed devotion. Through, &c.

O God, who hast prepared invisible good things for them that love thee ; pour forth into our hearts the grace of thy love ; that, loving thee in all things and above all things, we may come to the enjoyment of thy promises, which exceed all that we can desire. Through, &c.

Then the *Epistle* for the day is read, which may be found in its proper place ; or the following may be read instead :

Rejoice in the Lord always : and again I say, rejoice. Let your modesty be known to all men : the Lord is nigh. Be not solicitous about anything ; but in everything by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which passeth all understanding, keep your hearts and minds in Christ Jesus. For the rest, brethren, whatsoever things are true, whatso-

ever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are amiable, whatsoever things are of good repute, if there be any virtue, if there be any praise of discipline, think on these things. The things which you have both learned, and received, and heard, and seen in me, these do ye; and the God of peace shall be with you.

After which is said :

Deo gratias. ∞ Thanks be to God.

Then the *Gradual*, *Tract*, *Alleluia*, or *Sequence*, according to the time.

The eyes of all hope in thee, O Lord, and thou givest them food in due time; thou openest thy hand and fillest every creature with benediction. Alleluia, Alleluia.

Then bowing before the middle of the Altar, the Priest says "Munda cor meum." Meantime the acolyte changes the book to the Gospel side.

Munda cor meum ac	†	Cleanse my heart
labia mea, omnipotens		and my lips, O Al-
Deus, qui labia Isaiaë		mighty God, who didst
prophetæ calculo mun-		cleanse the lips of the
dasti ignito: ita me tua		prophet Isaiah with a
grata miseratione dig-	†	burning coal: and

nare mundare, ut sanc-	†	vouchsafe, through thy
tum Evangelium tuum		gracious mercy, so to
digne valeam nuntiare.		purify me, that I may
Per Christum Domi-		worthily proclaim thy
num nostrum. Amen.		holy Gospel. Through
		Christ our Lord. Amen.

Dominus sit in cor		The Lord be in my
de meo et in labiis		heart and on my lips,
meis ut digne et com-		that I may worthily
petenter annuntiem		and becomingly an-
Evangelium suum.		nounce His holy Gos-
		pel.

V. Dominus vobis-		V. The Lord be with
cum.		you.

R. Et cum spiritu tuo.		R. And with thy
		† spirit.

Then, giving out :

V. Sequentia (vel in-	†	V. The continuation
itium) sancti Evangelii		(or beginning) of the
secundum N.		holy Gospel according
		† to N.

He makes the sign of the Cross with the thumb of his right hand on the Gospel which he is to read, and on his forehead, mouth, and breast (the people doing the same). The server answers :

R. Gloria tibi, Do-
mine. †
|
∞ R. Glory be to thee
O Lord.

Then he reads the Gospel (or at High Mass sings it). The Gospel varies with the feast.

John xix.

At that time there stood by the Cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother and the disciple standing whom He loved, He said to His mother, Woman behold thy son. Then He said to the disciple, Behold thy mother. And from that hour the disciple took her for his own.

At the end of the Gospel, the server says :

Laus tibi Christe. †
|
∞ Praise be to thee,
O Christ.

And the priest, kissing the Gospel, says :

Per Evangelica dicta †
|
∞ May our sins be
deleantur nostra de- blotted out by the
dicta. words of the Gospel.

At this point, usually, the Mass is interrupted if there is to be a sermon.

Then, at the middle of the altar, extending, elevating, and joining his hands, the Priest says the Nicene Creed (when it is to be said), keeping his hands joined. When he says the words *God, Jesus Christ, and is adored*, he bows his head to the Cross; but at the words *and was incarnate*, he kneels down, and continues kneeling to the words *was made man*. At the words *the life of the world to come*, he signs himself with the sign of the Cross from the forehead to the breast

<p>Credo in unum De- um, Patrem omnipotentem, Factorem cœli et terræ, visibilium omnium et invisibilium.</p>	<p>I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.</p>
--	---

<p>Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula; Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homi-</p>	<p>And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God of God; Light of Light; true God of true God; begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men, and</p>
--	--

nes, et propter nos-
 tram salutem, descen-
 dit de cœlis, et incar-
 natus est de Spiritu
 Sancto, ex Maria Vir-
 gine: ET HOMO FACTUS
 EST. [*Hic genuflecti-*
tur.] Crucifixus etiam
 pro nobis: sub Pontio
 Pilato passus et sepul-
 tus est. Et resurrexit
 tertia die secundum
 Scripturas; et ascendit
 in cœlum, sedet ad dex-
 teram Patris: et ite-
 rum venturus est cum
 gloria judicare vivos et
 mortuos: cujus regni
 non erit finis.

Et in Spiritum Sanc-
 tum, Dominum et vivi-
 ficantem, qui ex Patre
 Filioque procedit: qui
 cum Patre et Filio si-

for our salvation, came
 down from heaven, and
 was incarnate by the
 Holy Ghost of the Vir-
 gin Mary: AND WAS
 MADE MAN. [*Here the*
people kneel down.] He
 was crucified also for
 us, suffered under Pon-
 tius Pilate, and was
 buried. The third day
 he rose again accord-
 ing to the Scriptures;
 and ascended into
 heaven, and sitteth at
 the right hand of the
 Father: and he shall
 come again with glory
 to judge both the liv-
 ing and the dead: of
 whose kingdom there
 shall be no end.

And I believe in the
 Holy Ghost, the Lord
 and life-giver, who pro-
 ceedeth from the Fa-

mul adoratur et con	†	ther and the Son: who
glorificatur; qui locu		together with the Fa-
tus est per prophetas.		ther and the Son is
Et unam sanctam Ca-		adored and glorified;
tholicam et Apostoli-		who spake by the pro-
cam Ecclesiam. Con-		phets. And one Holy
fiteor unum baptisma in		Catholic and Apostolic
remissionem peccato-		Church. I confess one
rum. Et expecto re-		baptism for the remis-
surrectionem mortuo-		sion of sins. And I
rum, et vitam venturi		look for the resurrec-
sæculi. Amen.		tion of the dead, and
		the life of the world to
		come.* Amen.

Then he kisses the Altar, and turning to the people says:

V. Dominus vobis-† V. The Lord be with
cum. you.

R. Et cum spiritu tuo.‡ R. And with thy spirit.

Then the Priest says the Offertory, which is different on different festivals

* At High Mass the Choir sing the *Credo*.

FOR THE OFFERTORY.

The angel of the Lord shall encamp round about them that fear him, and shall deliver them.

This being finished, the Priest takes the paten with the Host, and offering it up, says :

<p>Suscipe, Sancte Pa- ter, omnipotens, æterne Deus, hanc immacula- tam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innu- merabilibus peccatis, et offensionibus, et negli- gentiis meis, et pro omnibus circumstanti- bus ; sed et pro omni- bus fidelibus Christian- is, vivis atque defunctis ; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.</p>	<p>Accept, O holy Fa- ther, almighty, eternal God, this immaculate Host, which I, thy un- worthy servant, offer unto thee, my living and true God, for my innumerable sins, offen- ces, and negligences, and for all here present ; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their sal- vation unto life eternal. Amen.</p>
--	--

Then, making the sign of the Cross with the paten, he places the Host upon the corporal. The Priest pours wine and water into the chalice, blessing the water before it is mixed, saying :

Deus, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti et mirabilius reformasti : da nobis per hujus Aquæ et Viui mysteri- um, ejus divinitatis esse consortes, qui humani- tatis nostræ fieri digna- tus est particeps, Jesus Christus, Filius tuus, Dominus noster : qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcu- la sæculorum. Amen.	O God, ✠ who, in creating human nature, didst wonderfully dig- nify it ; and hast still more wonderfully re- newed it ; grant that, by the mystery of this Water and Wine, we may be made partakers of his divinity, who vouchsafed to become partaker of our human- ity, Jesus Christ, thy Son, our Lord ; who liveth and reigneth with thee in the unity of, &c.
---	--

In Masses for the Dead, the foregoing prayer is said, but the water is not blessed. Then the Priest takes the chalice, and offers it, saying :

Offerimus tibi, Dom- ine, calicem salutaris,	We offer unto thee, O Lord, the chalice of
---	---

tuam deprecantes clem- entiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.	†salvation, beseeching thy clemency, that, in the sight of thy divine Majesty, it may ascend with the odor of sweet- ness, for our salvation, and for that of the †whole world. Amen.
--	--

Then he makes the sign of the Cross with the chalice, places it upon the corporal, and covers it with the pall. Then, with his hands joined upon the altar, and slightly bowing down, he says :

In spiritu humilita- tis, et in animo con- trito, suscipiamur a te, Domine, et sic fiat sa- crificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.	† In the spirit of hu- mility, and with a con- trite heart, let us be received by thee, O Lord; and grant that the sacrifice we offer in thy sight this day may be pleasing to †thee, O Lord God.
--	---

The Priest, elevating his eyes towards heaven, and stretching out his hands, which he afterwards joins, makes the sign of the Cross over the Host and chalice. while he says :

Veni, sanctificator, †	Come, O sanctifier,
omnipotens æterne De-	almighty, eternal God,
us, et bene ✠ dic hoc	and bless ✠ this sacri-
sacrificium, tuo sancto	fice, prepared to thy
nomini præparatum. †	holy name.

The Priest, with his hands joined, goes to the Epistle side of the Altar, where he washes his fingers as he recites the following verses of Psalm xxv.:

Lavabo inter inno- †	I will wash my hands
centes manus meas: et	among the innocent:
circumdabo altare tu-	and will encompass thy
um, Domine.	altar, O Lord.

Ut audiam vocem	That I may hear the
laudis: et enarrem	voice of praise, and
universa mirabilia tua.	tell of all thy marvel-
	lous works.

Domine, dilexi deco-	I have loved, O
rem domus tuæ, et lo-	Lord, the beauty of
cum habitationis glo-	thy house, and the
riæ tuæ.	place where thy glory
	dwelleth.

Ne perdas cum im-	Take not away my
piis animam meam; et	soul, O God, with the
cum viris sanguinum	wicked, nor my life
vitam meam.	with bloody men.

In quorum manibus. †	In whose hands are
----------------------	--------------------

iniquitates sunt: dextera eorum repleta est muneribus. iniquities: their right hand is filled with gifts.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei. As for me, I have walked in my innocence: redeem me, and have mercy upon me.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine. My foot hath stood in the right path: in the churches I will bless thee, O Lord.

Gloria Patri, &c. Glory be to the Father, &c.

In Masses for the Dead, and in Passion-time, the *Gloria* is omitted.

Returning, and bowing before the altar, with joined hands, he says:

Suscipe, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper virginis, et be- Receive, O holy Trinity, this oblation, which we make to thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary ever Virgin, of

<p>ati Joannis Baptistæ, et sanctorum Aposto- lorum Petri et Pauli, et istorum et omnium Sanctorum ; ut illis proficiat ad honorem, nobis autem ad salu- tem : et illi pro nobis in- tercedere dignentur in coelis, quorum memo- riam agimus in terris. Per eundem Christum Dominum nostrum. Amen.</p>	<p>blessed John Baptist, the holy Apostles Pe- ter and Paul, of these and of all the Saints : that it may be availa- ble to their honor and our salvation : and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen. Amen.</p>
--	---

Then he passes the Altar, and having turned himself towards the people, extending and joining his hands, he raises his voice a little, and says :

<p>Orate, fratres, ut meum ac vestrum sa- crificium acceptabile fiat apud Deum Patrem omnipotentem.</p>	<p>Brethren, pray that my sacrifice and yours may be acceptable to God the Father al- mighty.</p>
---	---

<p>R. Suscipiat Domi- nus sacrificium de man- ibus tuis, ad laudem et gloriam nominis sui,</p>	<p>R. May the Lord re- ceive the sacrifice from thy hands, to the praise and glory of his</p>
--	---

ad utilitatem quoque† name, to our benefit,
 nostram, totiusque Ec-| and to that of all his
 lesiæ suæ sanctæ. † holy Church.

The Priest answers, in a low voice, *Amen*. Then, with stretched-out hands, he recites the *Secret Prayers*:

AT THE SECRETA.

May this oblation, O Lord, obtain for us the grace of true humility, and at the same time take from our hearts the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life; so that, living soberly, justly and piously, we may obtain eternal thanks. Through, etc.

At the conclusion of the Prayers of the Secret, the Priest proceeds to read the Preface, so called because it is the Preface or Introduction to the Canon, which is the most solemn part of the Mass, At the commencement of it he salutes the people, saying again, *Dominus Vobiscum*; but he does not turn towards them, as signifying that during this sublime action he should be entirely separated from worldly things and intent only upon God.

V. Per omnia sæcula† V. World without
 sæculorum. | end.

R. Amen.

† R. Amen.

V. Dominus vobis-⁺ The Lord be with
cum. you.

R. Et cum spiritu R. And with thy
tuo. spirit.

Here he uplifts his hands

V. Sursum corda. ⁺ V. Lift up your
hearts.

R. Habemus ad Do- R. We have them
minum. lifted up unto the
Lord.

He joins his hands before his breast and bows his
head while he says :

V. Gratias agamus⁺ V. Let us give thanks
Domino Deo nostro. to the Lord our God.

R. Dignum et jus- R. It is meet and just.
tum est. ⁺

He then disjoins his hands, and keeps them in this
posture until the end of the Preface, after which he
again joins them, and bowing, says *Sanctus*, &c *
When he says *Benedictus*, &c., he crosses himself.

At the word *Sanctus*, &c., the bell is rung three times by the
Acolyte.

*At High Mass, the Choir sing the *Sanctus* (while the Priest
is proceeding with the Canon) as far as "Hosanna in excelsis"
before the elevation and after the elevation "Benedictus qui
renit," &c.

PREFACE.

The following Preface is said on all Ferias, and on those Festivals which have none proper, and in all Masses for the Dead.

N. B.—This mark * refers to the variation of the proper prefaces for certain days, as given below.

Vere dignum et ius- tum est, æquum et sal- utare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens æterne Deus. *Per Christum Dominum nostrum : per quem Majestatem tuam laudant angeli, adorant dominationes, tremunt potestates, cœ- li cœlorumque virtutes, ac beata seraphim, so- cia exultatione concele- brant. Cum quibus et nostras voces, ut admit- ti jubeas deprecamur,	† It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. *Through Christ our Lord : thro' whom the angels praise thy Majesty, the do- minations adore, the powers do hold in awe, the heavens, and the virtues of the heavens, and the blessed serap- him, do celebrate with united joy. In union with whom, we beseech
---	--

supplici confessione dicentes : thee that thou wouldst

command our voices also to be admitted, with suppliant confession, saying,

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.

Holy, holy, holy, Lord God of Sabaoth.

Pleni sunt cœli et terra gloria tua.

Heaven and earth are full of thy glory.

Hosanna in excelsis.

Hosanna in the highest.

Benedictus qui venit in nomine Domini.

Blessed is he that cometh in the name of the Lord.

Hosanna in excelsis.

Hosanna in the highest.

On Trinity-Sunday, and on every other Sunday in the year that has no proper preface :

Vere . . . *Qui cum Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus : non in unius singularitate Personæ, sed in unitate Trinitatis substantiæ. *Who, together with thy only-begotten Son, and the Holy Ghost, art one God, and one Lord : not in singularity of one Person, but in a Trinity of one sub-

Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in Personis proprietas, et in essentia unitas, et in Majestate adoretur æqualitas. Quem Taudant angeli atque archangeli, cherubim quoque ac seraphim, qui non cessant clamare quotidie, una voce dicentes, Sanctus, &c.

stance. For that which, by thy revelation, we believe of thy glory, the same we believe of thy Son, and the same of the Holy Ghost, without any difference or distinction. That, in the confession of a true and eternal Deity, distinctness in the Persons, unity in the essence, and equality in the Majesty may be adored. Whom the angels and archangels, the cherubim also and seraphim do praise, who cease not daily to cry out with one voice, saying, Holy, &c.

From Christmas-day till the Epiphany (except in the octave of St. John), on the Purification, Corpus Christi and its octave, the Transfiguration, the holy

Name of Jesus, and in Masses of the blessed Sacrament

N.B. Prefaces thus marked † are concluded in the same manner as this.

<p>Vere . . . *Quia per incarnationi Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit : ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. †Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes, Sanctus, &c.</p>	<p>*Because by the mystery of the Word made flesh, the new light of thy brightness hath shone upon the eyes of our minds ; that while we behold God visibly, we may by him be carried on to the love of things invisible. †And therefore with angels and archangels, with thrones and dominations, and with all the army of heaven, we sing a hymn to thy glory, saying without ceasing, Holy, &c.</p>
--	--

On the Epiphany, and during its octave :

<p>*Quia cum unigenitus in substantia nos-</p>	<p>*Because when thy only-begotten Son ap-</p>
--	--

træ mortalitatis appa-	†	peared in the substance
ruit, nova nos immor-		of our mortal flesh, he
talitatis suæ luce repa-		repaired us by the new
rauit. †Et ideo, &c.		light of his immortality.
	†	And therefore, &c.

From Ash-Wednesday to Passion-Sunday, except in Feasts which have a proper preface :

*Qui corporali jeju-	†	*Who by bodily fast-
nio vitia comprimis,		ing dost repress vices,
mentem elevas, virtu-		elevate the mind, be-
tem largiris et præmia.		stow virtue and re-
Per Christum, &c.	†	wards. Through, &c.

From Passion-Sunday till Maunday-Thursday, and Feasts of the Holy Cross and of the Passion.

*Qui salutem huma-	†	*Who didst effect
ni generis in ligno Cru-		the salvation of man-
cis constituisti: ut unde		kind on the wood of
mors oriebatur, inde		the Cross: that from
vita resurgeret: et qui		whence death came,
in ligno vincebat, in		thence light might
ligno quoque vincere-		arise; and that he who
tur. Per Christum, &c		overcame by the tree,
		might also by the tree
	†	be overcome. Thro' &c.

From Holy Saturday till Ascension-day, and on Festivals occurring in this time, unless they have proper prefaces of their own. In the Mass of Holy Saturday is said, *chiefly on this night*; on Easter-day, and till the Saturday following, *chiefly on this day*; after that, *chiefly at this time*.

<p>Vere dignum et justum est, æquum et salutare, te quidem, Domine, omni tempore, sed [in hac potissimum nocte vel die, vel] in hoc potissimum gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. † Et deo, &c.</p>	<p>It is truly meet, just, right, and salutary to praise thee, O Lord, at all times, but chiefly [on this night or day, or] at this time, when Christ our Passover was sacrificed for us. For he is the true Lamb, who took away the sins of the world. Who by dying destroyed our death, and by rising again restored our life. † And therefore, &c.</p>
--	---

From Ascension-day till Pentecost, except on feasts which have their proper preface.

* Per Christum Dominum nostrum. Qui
 * Through Christ our Lord. Who after

post resurrectionem su-^æ his resurrection ap-
 am omnibus discipulis^æ peared openly to all
 suis manifestus appa-^æ his disciples, and in
 ruit, et ipsis cernenti-^æ their sight ascended
 bus est elevatus in cœ-^æ up into heaven, to
 lum, ut nos divinitatis^æ make us partakers of
 suæ tribueret esse par-^æ his divinity. † And
 ticipes. † Et ideo, &c.^æ therefore, &c.

From Pentecost till Trinity-Sunday; and in Vo-
 tive Masses of the Holy Ghost, omitting the words
this day.

* Per Christum Do-^æ * Through Christ
 minum nostrum. Qui^æ our Lord. Who, as-
 ascendens super omnes^æ cending above all the
 cœlos, sedensque ad^æ heavens and sitting at
 dexteram tuam, pro-^æ thy right hand, sent
 missum Spiritum Sanc-^æ down the promised
 tum [hodierna die] in^æ Holy Spirit [this day]
 filios adoptionis effudit.^æ upon the children of
 Quapropter profusis^æ adoption. Wherefore
 gaudiis totus in orbe^æ all the whole world ex-
 terrarum mundus ex-^æ ults with overflowing
 ultat: sed et supernæ^æ joy; also the heavenly
 virtutes atque angelicæ^æ virtues, and the angelic
 potestates hvmnum^æ powers, together hymn

glorias tuæ concinunt, thy glory, saying ever-
 sine fine dicentes, Sanctus lastingly, Holy, &c.
 tus, &c.

On Festivals of the B. V. Mary (except the Purification, on which is said the Preface of Christmas) and within their octaves, and on Votive Masses of the B. Virgin. The words *Aununciation, Visitation, Assumption, Nativity, Presentation, Conception Espousal*, are inserted after *and glorify thee on the*. On the dedication of the *B. V. M. ad Nives*, as also on the Feast of her holy Name; and on the Feast of the B. V. M. of Mercy, are inserted *the festival*. On the Feast of the Seven Dolours is inserted *transfixion*. On the Feast of Mount Carmel, *commemoration*; and on that of the most holy Rosary, *solemnity*. In Votive Masses and on Saturday, *veneration*.

<p>* Et te in N. beatæ Mariæ semper Virginis collaudare, benedicere, et prædicare. Quæ et Unigenitum tuum Sancti Spiritus obumbratione concepit, et virginitatis gloria permanente lumen æternum mundo effudit, Jesum Christum Domi-</p>	<p>* That we should praise, bless, and proclaim thee in the N. of the blessed Mary, ever Virgin. Who by the overshadowing of the Holy Ghost conceived thy Only-begotten, and the glory of her virginity remaining, shed forth upon the world</p>
--	--

num nostrum; * per† the light eternal, Jesus
quem, &c. | Christ our Lord; * by
† whom, &c.

On the Festivals of the Apostles and Evangelists (except on St John the Evangelist's day), and throughout their octaves, except in Feasts which have proper prefaces of their own.

<p>Vere dignum et justum est, æquum et salutare, te, Domine, suppliciter exorare, ut gregem tuum, Pastor æterne, non deseras, sed per beatos Apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. †Et ideo, &c.</p>	<p>It is truly meet, just, right, and salutary, humbly to beseech thee, that thou, O Lord, our eternal Shepherd, wouldst not forsake thy flock, but keep it through thy blessed Apostles with continual protection; that it may be governed by those same rulers whom thou didst appoint to preside over it as pastors in thy stead. †And therefore, &c.</p>
--	--

After the Preface comes the *Canon*, which, as it comprises the essential part of the sacrifice, is read in a low voice, the Priest meanwhile holding up his hands, for greater solemnity and reverence.

CANON OF THE MASS.

Te igitur clementis-⁺ We therefore humbly
time Pater, per Jesum pray and beseech thee
Christum Filium tuum most merciful Father,
Dominum nostrum, through Jesus Christ
supplices rogamus ac thy Son, our Lord [*he*
petimus uti accepta ha- *kisses the Altar*], that
beas et benedicas hæc thou wouldst vouchsafe
✠ dona, hæc ✠ munera, to accept and bless
hæc ✠ sancta sacrificia these ✠ gifts, these ✠
illibata, in primis, quæ presents, these ✠ holy,
tibi offerimus pro Eccle- unspotted sacrifices,
sia tua sancta Catholi- which, in the first place
ca: quam pacificare. we offer thee for thy
custodire, adunare, et holy Catholic Church,
regere digneris toto to which vouchsafe to
orbe terrarum, una cum grant peace; as also to
famulo tuo Papa nostro protect, unite, and gov-
N., et Antistite nostro ern it throughout the
N., et omnibus ortho- world, together with
doxis, atque Catholicæ thy servant N. our
et Apostolicæ Fidei cul- Pope, N. our Bishop
oribus. as also all orthodox be-
lievers and professors
of the Catholic and
Apostolic Faith.

COMMEMORATION OF THE LIVING.

Memento, Domine, [†] Be mindful, O Lord,
 famulorum famular- of thy servants, men
 umque tuarum, N. et N. [†] and women, N. and N.

He joins his hands and prays silently for those he intends to pray for; then, extending his hands, he proceeds:

Et omnium circum- stantium, quorum tibi fides cognita est, et no- ta devotio, pro quibus tibi offerimus, vel qui tibi offerunt, hoc sacri- ficiū laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suæ; tibi que reddunt vota sua, æterno Deo, vivo et vero.	And of all here pre- sent, whose faith and devotion are known un- to thee, for whom we offer, or who offer up to thee this sacrifice of praise for themselves, their families and friends, for the redemp- tion of their souls, for the hope of their safety and salvation, and who pay their vows to thee, the eternal, living, and true God.
---	--

Communicantes, et memoriam venerantes, imprimis gloriosæ sem-	Communicating with and honoring in the first place the memory
---	---

per Virginis Mariæ, Genitricis Dei et Dom- ini nostri Jesu Christi: sed et beatorum Apos- tolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joan- nis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cor- nelii, Cypriani, Lauren- tii, Chrysogoni, Joan- nis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum; quorum meritis preci- busque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.	† of the glorious and ever Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cle- tus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogo- nus, John and Paul, Cosmas and Damian, and of all thy Saints; by whose merits and prayers grant that we may be always defended by the help of thy pro- tection. Through the same Christ our Lord. Amen.
---	--

Spreading his hands over the oblation, he says the

words of consecration, secretly, distinctly, and attentively.

(Here the bell is rung.)

<p>Hanc igitur oblatio- nem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Dom- ine, ut placatus accipi- as; diesque nostros in tuapace disponas, atque ab æterna damnatione nos eripi, et in electo- rum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.</p>	<p>We therefore be- seech thee, O Lord, graciously to accept this oblation of our service, as also of thy whole family; dispose our days in thy peace, command us to be de- livered from eternal damnation, and to be numbered in the flock of thy elect. Through Christ our Lord. Amen.</p>
--	--

<p>Quam oblationem, tu Deus, in omnibus, quæsumus benedic- tam, adscrip- tam, rationabilem, ac- ceptabilemque facere digneris; ut nobis cor- pus et san- guis et dilectissimi Filii tui</p>	<p>Which oblation do thou, O God, vouchsafe in all things to make blessed, approved, rati- fied, reasonable, and ac- ceptable, that it may become to us the body and blood of thy most beloved Son Jesu</p>
---	---

Domini nostri Jesu†Christ our Lord. Who
Christi.

Qui pridie quam pa- teretur, accepit panem in sanctas ac venerab- iles manus suas, et ele- vatis oculis in cœlum, ad te Deum Patrem suum omnipotentem : tibi gratias agens, ben- edixit, fregit, deditque discipulis suis, dicens : Accipite, et manducate ex hoc omnes ; HOC EST ENIM CORPUS MEUM.	the day before he suf- fered, took bread [<i>he takes the Host</i>] into his holy and venerable hands [<i>he raises his eyes to heaven</i>], and with his eyes lifted up towards heaven, to God, his al- mighty Father : giving thanks to thee, did bless, break, and give to his disciples, saying : take, and eat ye all of this ; FOR THIS IS MY
---	--

∞ BODY.

After pronouncing the words of consecration, the Priest, kneeling, adores the sacred Host ; rising, he elevates it ; and then placing it on the corporal, again adores it. After this he never disjoins his fingers and thumbs, except when he is to take the Host, until after the washing of his fingers.

(At the elevation the bell is rung three times.)

Simili modo post- quam cœnatum est, ac- cipiens et hunc præ-	In like manner, after he had supped [<i>he takes the chalice in both his</i>
--	--

clarum calicem in sanctis ac venerabiles manus suas, item tibi gratias agens benedixit, deditque discipulis suis, dicens; Accipite et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI; MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Hæc quotiescunque feceritis, in mei memoriam facietis.

hands], taking also this excellent chalice into his holy and venerable hands, and giving thee thanks, he blessed, and gave to his disciples, saying: Take, and drink ye all of this; FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in remembrance of me.

Kneeling, he adores: rising, he elevates the chalice; then replacing it on the corporal, he covers it, and again adores.

(The bell is rung as before.)

He then proceeds:

Unde et memores, Wherefore, O Lord, Domine, nos servi tui, we thy servants, as also

<p>sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrec- tionis, sed et in cœlo gloriosæ ascensionis: offerimus præclaræ Ma- jestati tuæ, de tuis donis ac datis, Hos- tiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam, panem ✠ sanctum vitæ æternæ, et calicem ✠ salutis per- petuæ.</p>	<p>thy holy people, calling to mind the blessed pas- sion of the same Christ thy Son our Lord, his resurrection from hell and glorious ascension into heaven, offer unto thy most excellent Ma- jesty, of thy gifts and grants, a pure ✠ Host, a holy ✠ Host, an im- maculate ✠ Host, the holy ✠ bread of eternal life, and the chalice ✠ of everlasting salvation</p>
--	--

Extending his hands, he proceeds :

<p>Supra quæ propitio ac sereno vultu respi- cere digneris, et ac- cepta habere, sicuti ac- cepta habere dignatus es munera pueri tui justi Abel, et sacri- ficiū Patriarchæ nos- tri Abrahæ; et quod</p>	<p>Upon which vouch safe to look, with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our</p>
---	--

<p>tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.</p>	<p>† Patriarch Abraham, and that which thy high-priest Melchisedech offered to thee, a holy sacrifice, an immaculate host.</p>
--	--

Bowing down profoundly, with his hands joined and placed upon the Altar, he says :

<p>Supplices te rogamus, omnipotens Deus, jube hæc perferi per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus ✠ et ✠ sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.</p>	<p>† We most humbly beseech thee, almighty God, command these things to be carried by the hands of thy holy angel to thy altar on high, in the sight of thy divine Majesty, that as many of us [<i>he kisses the Altar</i>] as, by participation at this Altar, shall receive the most sacred body ✠ and ✠ blood of thy Son, may be filled with all heavenly benediction and grace. Thro'</p>
---	---

†the same Christ, our
Lord. Amen.

<p>Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.</p>	<p>Be mindful, O Lord, of thy servants and handmaids N. and N., who are gone before us, with the sign of faith, and slumber in the sleep of peace.</p>
---	--

He prays for such of the Dead as he intends to pray for.

<p>Ipsis, Domine, et omnibus in Christo, quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.</p>	<p>To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.</p>
--	--

Here, striking his breast and slightly raising his voice, he says :

<p>Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus</p>	<p>And to us sinners, thy servants, hoping in the multitude of thy mercies. vouchsafe to</p>
---	--

<p>partem aliquam et soci- etatem donare digneris, cum tuis sanctis aposto- lis et martyribus; cum Joanne, Stephano, Mat- thia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Per- petua, Agatha, Lucia, Agnete, Cæcilia, Anas- tasia, et omnibus sanctis tuis: intra quorum nos consortium, non æsti- mator meriti, sed veniæ quæsumus, largitor ad- mitte. Per Christum Dominum nostrum.</p>	<p>grant some part and fellowship with thy holy apostles and mar- tyrs: with John, Ste- phen, Matthias, Barna- bas, Ignatius, Alexan- der, Marcellinus, Peter, Felicitas, Perpetua, Ag- atha, Lucy, Agnes, Ce- cily, Anastasia, and with all thy Saints: into whose company we be- seech thee to admit us, not considering our merit, but freely par- doning our offences Through Christ our Lord.</p>
--	--

<p>Per quem hæc omnia, Domine, semper bona creas, sanctiꝰficas, vi- iꝰficas, beneꝰdicis, t præstas nobis.</p>	<p>By whom, O Lord, thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and give us all these good things.</p>
---	---

He uncovers the chalice, and makes a genuflection;
then taking the Host in his right hand, and holding

He holds the chalice in his left, he signs the sign of the Cross three times across the chalice, saying :

Per ip̄sum, et cum	Through him, and
p̄so, et in ip̄so, est	with him, and in him,
tibi Deo Patri omni-	is to thee, God the
potenti, in unitate Spir-	Father almighty, in th
itus Sancti, omnis honor	unity of the Holy Ghost,
et gloria.	all honor and glory.

Covering the chalice, he kneels down ; and rising again, he says :

V. Per omnia sæcula	V. Forever and ever.
sæculorum.	

R. Amen.	R. Amen.
----------	----------

Oremus.

Let us pray

Præceptis salutari-	Instructed by thy
bus moniti, et divina in-	saving precepts, and
stitutione formati, aude-	following thy divine in-
mus dicere :	stitution, we presume
	to say :

Pater noster, qui es	Our Father, who art
in cœlis, sanctificetur	in heaven, hallowed be
nomen tuum ; adveniat	thy name : thy king-
regnum tuum ; fiat vo-	dom come ; thy will be
luntas tua sicut in cœlo,	done on earth as it is

et in terra. Panem ^{in heaven.} Give us this
 nostrum quotidianum day our daily bread;
 da nobis hodie: et di- and forgive us our tres-
 mitte nobis debita nos- passes, as we forgive
 tra, sicut et nos dimit- them that trespass
 timus debitoribus nos- against us. And lead
 tris. Et ne nos inducas us not into temptation
 in tentationem.

M. Sed libera nos a
 a malo.

S. Amen.

R. But deliver us
 from evil.

P. Amen.

He takes the paten between his first and second finger
 and says:

Libera nos, quæsu-	Deliver us, we be-
mus, Domine, ab omni-	sech thee, O Lord,
bus malis, præteritis,	from all evils, past,
præsentibus, et futuris:	present, and to come:
et intercedente beata	and by the intercession
et gloriosa semper Vir-	of the blessed and glo-
gine Dei Genitricis Ma-	rious Mary ever Virgin,
ria, cum beatis Apos-	Mother of God, togeth-
tolis tuis Petro et Pau-	er with thy blessed
lo, atque Andrea, et	Apostles Peter and
omnibus Sanctis, da	Paul, and Andrew, and
propitius pacem in die-	all the Saints [<i>making</i>
bus nostris: ut ope	<i>the sign of the Cross on</i>

<p>misericordiæ tuæ ad- juti, et a peccato si- mus semper liberi, et ab omni perturbatione securi.</p>	<p><i>himself with the paten, he kisses it, and says], mercifully grant peace in our days: that by the assistance of thy mercy we may be al- ways free from sin, and secure from all disturb- ance.</i></p>
--	---

He slides the paten under the Host, uncovers the chalice, and makes a genuflection; then, rising, he takes the Host, breaks it in the middle over the chalice, saying :

<p>Per eundem Domi- num nostrum Jesum Christum Filium tuum.</p>	<p><i>Through the same Jesus Christ thy Son our Lord.</i></p>
---	---

He puts the part which is in his right hand upon the paten, breaks a particle from the other part in his left hand, saying :

<p>Qui tecum vivit et regnat in unitate Spir- tus Sancti Deus.</p>	<p><i>Who, with thee in the unity of the Holy Ghost, liveth and reigneth God.</i></p>
--	---

He places the half in his left hand on the paten, and holding the particle which he broke off

in his right hand, and the chalice in his left, he says :

V. Per omnia sæcula	✠	V. World	without
sæculorum.		end.	

R. Amen.	✠	R. Amen.
----------	---	----------

He then says :

V. Pax ✠ Domini sit	✠	V. May the peace
✠ semper vobis ✠ cum.		✠ of the Lord be ✠
		always with ✠ you.

R. Et cum spiritu		R. And with thy
tuo.	✠	spirit.

He puts a particle of the Host into the chalice, saying :

Hæc commixtio et	✠	May this mixture
consecratio corporis et		and consecration of the
sanguinis Domini nos-		body and blood of our
tri Jesu Christi fiat		Lord Jesus Christ be
accipientibus nobis in		to us that receive it
vitam æternam. Amen.		effectual to eternal
	✠	life. Amen.

He covers the chalice, makes a genuflection, and then bowing down and striking his breast three times, he says :*

Agnus Dei, qui tollis ✠ Lamb of God, who

* The Choir sing the *Agnus Dei*, which generally continues during the Priest's communion and the ablutions.

peccata mundi, miserere nobis. takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, miserere nobis. Lamb of God, who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem. Lamb of God, who takest away the sins of the world, grant us thy peace.

In Masses for the Dead, he says twice, *Give them rest*; and lastly, *Give them eternal rest*. Standing in an inclined position, with his hands joined and resting on the Altar, and his eyes reverently fixed upon the sacred Host he says:

Domine Jesu Christe, Lord Jesus Christ,
qui dixisti Apostolis tu- who saidst to thy
is, Pacem relinquo vo- Apostles, Peace I leave
bis, pacem meam do with you, my peace I
vobis; ne respicias pec- give unto you; regard
cata mea, sed fidem Ec- not my sins, but the
clesiæ tuæ; eamque se- faith of thy Church;
cundum voluntatem and vouchsafe to it that
tuam pacificare et co- peace and unity which
adunare digneris: qui is agreeable to thy will:

vivis et regnas Deus, † who livest and reignest
 per omnia sæcula sæ- God forever and ever.
 culorum. Amen. † Amen.

[The preceding prayer is omitted in Masses for the Dead.]

Domine Jesu Christe, † Fili Dei vivi, qui ex vo- luntate Patris, co-ope- rante Spiritu Sancto, per mortem tuam mun- dum vivificasti; libera me per hoc sacrosanc- tum corpus et sangui- nem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhæ- rere mandatis, et a te nunquam separari per- mittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculo- rum. Amen.	Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-opera- tion of the Holy Ghost, hast by thy death giv- en life to the world; deliver me by this thy most sacred body and blood from all my ini- quities and from all evils; and make me al- ways adhere to thy commandments, and never suffer me to be separated from thee; who with the same God the Father and Holy Ghost livest and reign- est God forever and ever. Amen.
--	--

<p>Perceptio corporis tui, Domine Jesu Christe, quod ego in- dignus sumere præsu- mo, non mihi proveni- at in judicium et con- demnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad me- delam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus per omnia sæcula sæcu- lorum. Amen.</p>	<p>Let not the partici- pation of thy body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through thy goodness, may it be to me a safe- guard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God forever and ever. Amen.</p>
---	---

Making a genuflection, and taking the Host in his hands, the Priest says:

<p>Panem cœlestem ac- cipiam, et nomen Do- mini invocabo.</p>	<p>I will take the bread of heaven, and call up- on the name of the Lord.</p>
---	---

Striking his breast in humility and devotion, he says thrice, the Acolyte ringing the bell each time:

<p>Domine, non sum dignus ut intres sub</p>	<p>Lord, I am not wor- thy that thou shouldst</p>
---	---

tectum meum; sed tan-
 tum dic verbo, et san-
 abitur anima mea.

enter under my roof;
 say but the word, and
 my soul shall be healed.

Taking reverently both parts of the Sacred Host in his right hand, and making the sign of the Cross with it upon himself, he says the following prayer:

Corpus Domini nos-
 tri Jesu Christi custo-
 diat animam meam in
 vitam æternam. Amen.

May the body of our
 Lord Jesus Christ pre-
 serve my soul to life
 everlasting. Amen.

He then receives both halves of the Host, joins his hands, and remains a short time in meditation on the most holy Sacrament. Then he uncovers the chalice, gathers upon the paten the smallest atoms of the Host which may remain on the corporal, puts them into the chalice, saying:

Quid retribuam Do-
 mino pro omnibus quæ
 retribuit mihi? Cali-
 cem salutaris accipiam,
 et nomen Domini invo-
 cabo. Laudans invoca-
 bo Dominum, et ab in-
 imicis meis salvus ero.

What shall I render
 to the Lord for all he
 hath rendered unto
 me? I will take the
 chalice of salvation, and
 call upon the name of
 the Lord. Praising I
 will call upon the Lord
 and I shall be saved
 from my enemies.

He takes the chalice in his right hand, and making the sign of the Cross with it on himself, he says :

Sanguis Domini nos-	†	The blood of our
tri Jesu Christi custo-		Lord Jesus Christ pre-
diat animam meam in		serve my soul to ever-
vitam æternam. Amen.	†	lasting life. Amen.

Then he receives all the Blood, together with the particles in it.

After which he communicates all who are to communicate (if there be any)

Those who are to communicate go up to the Sanctuary at the *Domine, non sum dignus*, when the bell rings : the Acolyte spreads a cloth before them, and says the *Confiteor*.

Then the Priest turns to the communicants, and pronounces a general absolution in these words :

Misereatur vestri om-	†	May almighty God
nipotens Deus, et dimis-		have mercy on you,
sis peccatis vestris, per-		forgive you your sins,
ducat vos ad vitam		and bring you to life
æternam.		everlasting.

M. Amen.

R. Amen.

S. Indulgentiam, ab-		P. May the almighty
solutionem, et remissio-		and merciful Lord give
nem peccatorum vestro-	†	you pardon, absolution.

et tribuat vobis omnia et remissionem of your
 potentis et misericors sins.
 Dominus.

M. Amen.

R. Amen.

Receiving a particle of the blessed Sacrament. and
 turning towards the people, he says :

Ecce Agnus Dei, ecce Behold the Lamb of
 qui tollit peccata mundi. God, behold him who
 di. taketh away the sins of
 the world.

And then repeats three times, *Domine, non sum dignus.*

Descending the steps of the Altar to the communi-
 cants, he administers the Holy Communion, saying
 to each :

Corpus Domini nostri Jesu Christi custodiat animam tuam in
 vitam æternam. Amen. May the body of our
 Lord Jesus Christ pre-
 serve thy soul to life
 everlasting. Amen.

Here the Acolyte pours a little wine into the chalice
 and the Priest takes the first ablution

Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat
 Grant, Lord, that
 what we have taken
 with our mouth, we
 may receive with a

nobis remedium sempi-	pure mind ; and of a
ternum.	temporal gift may it
	become to us an eter
	nal remedy.

Here the Acolyte pours wine and water over his fingers ; and he takes the second ablution.

Corpus tuum, Domi-	May thy body, O
ne, quod sumpsi, et	Lord, which I have
sanguis quem potavi,	received, and thy blood
adhæreat visceribus	which I have drunk,
meis : et præsta, ut in	cleave to my bowels ;
me non remaneat sce-	and grant that no stain
lerum macula, quem	of sin may remain in
pura et sancta refece-	me, who have been
runt sacramenta. Qui	refreshed with pure
vivis et regnas in sæcu-	and holy sacraments.
la sæculorum. Amen.	Who livest, &c. Amen.

Then he wipes his mouth and the chalice, which he covers ; and having folded the corporal, places it on the Altar, as at first ; he then goes to the book, and reads the *Communion* :

FOR THE COMMUNION.

If any man will come after me, let him deny himself, and take up his cross and follow me.

Then he turns to the people, and says :

V. Dominus vobis-	†	V. The Lord be with
cum.		you.
R. Et cum spiritu		R. And with thy
tuo.	†	spirit.

Then he reads the *Post-Communion*; at the end of the first and last of which the Acolyte answers, *Amen*.

FOR POST-COMMUNION.

Pour forth upon us, O Lord, the spirit of thy love, that, by thy mercy, thou mayest make those of one mind whom thou hast fed with one celestial food. Through our Lord Jesus Christ, who liveth and reigneth with thee, in the unity of the same Holy Spirit.

Afterwards he turns again towards the people, and says :

V. Dominus vobis-	†	V. The Lord be with
cum.		you.
R. Et cum spiritu		R. And with thy
tuo.	†	spirit.
Ite missa est; <i>vel</i>		Go, the Mass is end-
Benedicamus Domi-		ed; or [<i>when the Gloria</i>
no.	†	in excelsis <i>has been</i>

omitted], Let us bless
the Lord.

R. Deo Gratias.

R. Thanks be to
God.

In Masses for the Dead.

V. Requiescant in pace. V. May they rest in
peace.

R. Amen.

R. Amen.

Bowing down before the Altar, the Priest says :

Placeat tibi, sancta Trinitas, obsequium
servitutis meæ ; et præsta, ut sacrificium
quod oculis tuæ Majestatis indignus obtuli,
tibi sit acceptabile, mihi, et omnibus pro
quibus illud obtuli, sit, te miserante, propitiabile.
Per Christum Dominum nostrum. Amen.

O holy Trinity, let
the performance of my
homage be pleasing to
thee ; and grant that
the sacrifice which I,
unworthy, have offered
up in the sight of thy
Majesty, may be ac-
ceptable to thee, and
through thy mercy be
a propitiation for me,
and all those for whom
I have offered it.
Through Christ our
Lord. Amen.

Then he kisses the Altar, raising his eyes—and extending, raising, and joining his hands, he bows his head, and says :

Benedicat vos omni-	†	May almighty God,
potens Deus, Pater, et		the Father, Son, ✕ and
Filius ✕ et Spiritus		Holy Ghost, bless you.
Sanctus. Amen.	†	Amen.

At the word *Deus*, he turns towards the people, and makes the sign of the Cross on them. Then turning to the Gospel side of the Altar, he says :

V. Dominus vobis	†	V. The Lord be with
cum.		you.
R. Et cum spiritu tuo.		R. And with thy spir-
	†	it.

The *Benediction* is omitted in Masses for the Dead.

He then traces the sign of the Cross, first upon the Altar, and then upon his forehead, lips, and heart, and begins the Gospel according to St. John, saying :

S. Initium sancti	†	P. The beginning of
Evangelii secundum		the holy Gospel accord-
Joannem.		ing to St. John.
M. Gloria tibi, Do-		R. Glory be to thee,
mine.		O Lord.

In principio erat Ver-	†	In the beginning was
------------------------	---	----------------------

bum, et Verbum erat	the Word, and the
apud Deum; et Deus	Word was with God,
erat Verbum: hoc erat	and God was the Word
in principio apud Deum.	the same was in th
Omnia per ipsum facta	beginning with God.
sunt, et sine ipso factum	All things were made
est nihil quod factum	by him, and without
est: in ipso vita erat,	him was made nothing
et vita erat lux homi-	that was made; in him
num; et lux in tenebris	was life, and the life
lucet, et tenebræ eam	was the light of men:
non comprehenderunt.	and the light shineth
	in darkness, and the
	darkness did not com-
	prehend it.

Fuit homo missus a	There was a man
Deo, cui nomen erat	sent from God, whose
Joannes. Hic venit in	name was John. This
testimonium, ut tesimo-	man came for a wit-
nium perhiberet de lu-	ness, to give testimony
mine, ut omnes crede-	of the light, that all
rent per illum. Non	men might believe
erat ille lux: sed ut	through him He was
testimonium perhiberet	not the light, but came
de lumine. Erat lux	to give testimony of
vera quæ illuminat om-	the light. He was the

nem hominem venientem in hunc mundum. true light which enlighteneth every man that cometh into this world.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST [*Hic genuflectitur,*] et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God: to those that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH. [*Here the people kneel down,*] and dwelt among us; and we saw his glory, as it were the glory of

plenum gratiæ et veri-^{ty} the Only-begotten of
tatis.

the Father, full of grace
and truth.

M. Deo gratias.

R. Thanks be to God.

When a feast falls on a Sunday, or other day which has a proper Gospel of its own, the Gospel of the day is read instead the Gospel of St. John.

PRAYERS FOR MASS.

When the Priest begins Mass at the foot of the Altar.

I WILL go unto the altar of God, to God who gives joy to my youth. Thank you, my God, that I live to hear another Mass. What have I in heaven, or beside Thee what is there for me on the earth? When was it ever well with me without Thee? I will adore in the place where Thy feet have stood, and my own feet shall be refreshed to run in the way of Thy commandments, and my weary knees strengthened with the oil of thy gladness. Give me a this Mass a larger heart, and more room in it for all that is good.

When the Priest kisses the Altar, after ascending the
steps

I love your holy altar, my dear God. Gladly

would I kiss it, too, and cling to the hem of your garment. In my heart, and with all my affection, I do, that I may taste my God, and find in him my sweetness and strength.

At the Kyrie Eleison.

Sweet words of mercy, and soothing to my soul! Enter in, dear voice of melody, to the heart of a sinner. May the hope of pardon and of heaven flow into my soul as easily and sweetly as those oft-repeated Kyries from the mouth of your priest. Kyrie eleison. Lord have mercy.

At the Gloria.

I willingly accept of that grace which makes me more humble. It is good for me, O God, that Thou hast humbled me, that in your own good time I may be exalted. Permit me not to be raised up till then, nor ever by any but you. O heavenly Wisdom, yourself interweave for me skilfully joys and sorrows, that I may not walk in great things above myself and displeasing to Thee. Your grace is sufficient for me. When the right time comes, then, O my Father, glorify me, that I may glorify Thee.

Till then to you all the glory, for me the grace
to fulfill Thy justice and obtain Thy peace.

At Dominus Vobiscum.

If you, my God, are with me, there is no one
else left to fear.

At the Collects.

Blessed be God, who has not removed prayer
nor his mercy from me. Teach me to pray,
Holy Spirit of God, and yourself pray with me.
Enlighten my mind, inflame my heart. I do
not always relish my prayer as I would wish.
Give me the delightful unction of your fervour.
Teach me to delight in the Lord, that He may
give me the desires of my heart, and all that I
want to ask Him for. Instruct me how to ask
as I ought, O Master of prayer and Ruler of the
hearts of men.

At the Epistle.

“He shall grow up as a tender plant before
the Lord, and, as a root out of a thirsty ground,
there is no beauty in him nor comeliness; and
we have seen him, and there was no sightliness
that we should be desirous of him; despised,

and the most abject of men, a man of sorrows, and acquainted with infirmity, and his look was as it were hidden and despised : whereupon we esteemed him not. Surely he hath borne our infirmities and carried our sorrows, and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins ; the chastisement of our peace was upon him, and by his bruises we are healed."—Is. liii. 2-5.

At the Gradual

Dilate my heart, O God, that I may run in the way of Thy commandments, that I may rise by steps from virtue to virtue, till I see Thee in heaven.

At *Munda cor meum*, when the Priest bows in the middle of the Altar.

Cleanse my heart and my lips, with a coal of burning charity, out of your own Sacred Heart, O Fire, always burning and never consuming.

At the Gospel.

Heart of Jesus, Fountain of Water springing up into everlasting life ! make room for your

holy truth in my narrow soul. Thank you, O Lord, for your excessive patience in teaching rude and uncultivated men. I praise and bless you that you have so well and so carefully saved up for me the record of your words and deeds in your holy Church, the depository of all truth. I thank you that thus I may know how you spoke and what you did when you walked among men. Grant me now to esteem the treasures that lay hid in your Sacred Heart.

At the Credo.

I do not feel, O Lord, the intensity of faith that I could wish, yet with all my heart, cold as it is, I adhere firmly to your holy truth, as it is taught by the Holy Roman Catholic and Apostolic Church, and by her alone.

Preserve me by your holy grace in this faith; and if now I do not feel its fervour, reserve that favour, if it is your good pleasure, till the hour of my death, only that then at least you grant it; and till then let it be made manifest in my life and conduct. In thee, O Lord, have I hoped; let me never be confounded. You are the way, the truth and the life. Let me take deep root in you, grow up in you, and

bear your fruit in the face of all the world, for your own honour.

At the Offertory.

O Victim of Charity ! Jesus crucified ! what can I give you in return, unless you put something within my reach ? With your holy help, I know what I will get and bring to you before I die—the gold of charity, the incense of fervent prayer, the myrrh of mortification. In the mean time, poor and imperfect as I am, take me. From henceforth your will rather than mine. O that the Priest had me on the patena in his hands, to offer me and all I am or have, to be yours forever. At least I wish to be there. Receive me. I am tired, O Lord, of living to myself ; I wish now to live to you.

At the Oblation of the Wine.

Would that I were immersed in the wine of your love, my Lord. Bring the water of tears out of my rocky heart, and then change those waters into the wine of your love. O Mary, conceived without sin, say to Him for me : “ He has no wine ; the love of God does not yet possess that soul.” I am present at the

marriage feast of the Lamb, dear Lady, and I wish to taste the wine of His love before I go away.

At the Lavabo, when the Priest washes his hands.

My soul is dissatisfied, because till now it has digged for itself broken cisterns that will hold no water. It has sought contentment out of Thee. It thirsts; it wants yet something, it knows not what. That something is to have you, O Jesus, for its satisfaction, that you may become in its midst a fountain of waters springing up into everlasting life. Give me to drink of yourself, O increated Beauty, lest I die of thirst and weary dissatisfaction. Give me drink out of your own Sacred Heart.

At Orate Fratres.

Let thy Priests be clothed with justice, O God, and all thy saints will rejoice. I thank you, my God, for all the graces you ever bestowed on this Priest, who now celebrates; and pray you to strengthen him in soul, in body, and in your holy love; to give him a tender love for the sacrament of your precious body and blood, and for your Mother Mary.

At the Preface

Heart of Jesus, delight of all the Saints, prepare me now to enjoy their blessed company, to anticipate with delight the day when by your mercy I shall find myself among them, and never get tired of loving you in their midst, enraptured in the contemplation of your beautiful perfections, O my God—rejoicing in the light of your blessed countenance, when my own shall never more be changed, nor my voice cease to cry out forever, “Sanctus, Sanctus, Sanctus !”

At Sanctus.

Would that every toll of those bells might awaken some new faculty of my soul to join in and help prepare a welcome for my God. Come, sweet Jesus; I am waiting to adore you as well as I know how. O that thou wouldst tear in sunder the heavens and descend, to rejoice us with your most amiable presence.

When the bell rings a second time.

Send down your dew, O ye heavens, and let the clouds rain down the Just One. Let the earth open and produce a Saviour.

AT THE ELEVATION.

Tantum Ergo.

To the sacred Host inclining,
In adoring awe we bend,
Ancient forms their place resigning
Unto rites of nobler end,
Faith the senses dark refining,
Mysteries to comprehend.
Sire and Son all power possessing,
God, to Thee all glory be ;
Might, salvation, honor, blessing,
Unto all eternity.
Holy Ghost from both progressing,
Equal glory be to Thee.

Amen.

After the Elevation.

O Heart of Jesus, inflame me with your love. To you I commend my joys and my sorrows, my pleasures and my pains, my successes and my disappointments, my friends and my enemies; whatever can give me delight or cause me displeasure; in a word, my whole self Take me in—keep me—never let me out of your Sacred Heart, my Lord and my God.

At the Memento for the Faithful Departed

Dear souls, how resigned to God's holy will?

How willing to suffer and be purified? How grieved and distressed to be held back, not yet to repose where only rest can be found, in your beautiful presence. O Heart of Jesus, hope of those who trust in Thee, comfort them, pity them. Help me to procure them succour Make my soul to melt with compassion, and my heart to grieve with theirs, that so long they should be detained.

At Nobis quoque peccatoribus, strike your breast and say :

Heart of Jesus, refuge of sinners, have mercy on me.

At Pater Noster.

Teach me to pray. Make me relish my prayer, and not to think little of it because it is mine, since you, my God, think so much of it. Once more, teach me to pray and to esteem my prayer at its proper value. Pray yourself, my God, with me and in me, and I shall be sure to pray aright

At Agnus Dei.

O Lamb of God, holy and unspotted, how my eyes would be dazzled could they behold

the splendour of your whiteness. You are the light of the heavenly city, nor needs it other lamp in its midst. Be also the light of my soul, and break through in splendour those clouds of perplexity, of doubt, of sadness, of distrust, of fear. Thou art the true light, enlightening every man coming into this world. Enlighten me also. Make my soul a paradise of peace, and yourself, O Lamb of God, stand in the midst. You have said, "Ask." Behold my request!

At Domine non sum dignus.

For one word from Jesus, only one word certainly His, and meant for me, what would I not give? Say to me that one word which is needed, either now or soon, in the way that you know best how, good Jesus, and my soul shall be healed.

At the Communion.

Let my heart melt within me at the thought of your love, let all that is in me melt as wax in the presence of your fire. Change me into yourself. Clothe me with your own virtues. "Come to me," you say. Gladly would I; but

you must help me; come you and meet me; come you and draw me out of myself altogether into your side that was opened to receive me. Hide me in your Heart, and O how different I shall be!

At the Post-Communion.

“Take my yoke and learn of me” . . . not to create the world, nor in the world to raise the dead; but . . . “that I am meek and humble of heart.”

At *Ite missa est*.

Let your blessing remain over me, my God, wherever I go this day. Do not leave me. Come with me, and I will walk all day in your presence; I will try to remember you at every turn.

At the last Gospel

The last Gospel I shall ever listen to! When will it be? Grant, O Lord, that it may sink deep in my soul and produce fruit a hundred fold. Let your light shine brightly into my darkness, and enable my darkness to comprehend it. Let me not see death till in the light of your grace I see Christ the Lord, that more securely I may be dismissed in peace. Let me

stand in my midst, and let me know Him and love the light of His presence. Come with me, O joy and peace of my soul. Come with me, O full of grace and truth. Stay with me, good Jesus, reign over me, possess me.

THE SACRAMENTS.

THE seven sacraments are, as it were, so many channels through which the grace of God comes to our souls. They are outward signs, to which Jesus Christ has attached corresponding graces. Every sacrament has these four characters: 1st. It is an outward and sensible sign; 2d. Instituted by Jesus Christ himself; 3d. To convey grace to our souls; 4th. The outward sign employed being of such a nature as to signify the kind of grace conveyed.

To make this clear, let us enumerate them: Baptism, of which the outward and visible part is the pouring of water in connection with the words of the Priest, *washes* away original and actual sin. Confirmation, of which the outward matter is oil, *imbues* the soul with the spirit of fortitude. Oil penetrates and spreads over every porous thing it touches.

The sacrament of Penance is instituted to *forgive* sins so often as the penitent confesses them in sorrow of heart. The Holy Eucharist appears like bread, though Jesus Christ, the author of all grace, lodges beneath that appearance, to be eaten as the most nourishing food of our souls.

In the sacrament of Extreme Unction, again, the grace of God comes, through the outward element of oil, to heal the wounds that sin forgiven has left, in the soul that yet animates a sick and languid body.

In the sixth sacrament, viz., Holy Order, again, we find the grace conveyed, signified by the outward sign which is its channel. The Bishop places his hands on the head of the recipient, and utters the words of Christ :

“Whose sins you shall forgive, they are forgiven.” He delivers the chalice and patena. What is the effect? A soul has received a new and indelible character; a Priest is before him, one having power to forgive sins and to celebrate the Holy Mass.

In the seventh and last in number of the sacraments, again, the outward sign shows forth the hidden grace it conducts. The Priest of

Christ blesses the union of two, who take each other as companions for life in holy marriage ; and, in the same instant, God's grace is with them, to give stability to that union and fidelity to those promises.

What other nation have their God so near to them, as He is near to us his Catholic people ? Seven sacraments, and one of them the new tree of life, *Jesu Sacramentato*, planted in the midst !

BAPTISM.

The sacrament of Baptism was instituted by Jesus Christ, to cleanse the soul from original sin, and also from actual sins, if any have been committed previous to its reception. Baptism* makes us Christians and members of the Church, and gives us a right to the other sacraments. It also confers upon us a *new* or spiritual birth. "*Amen, Amen, I say to you,*" said our Lord to Nicodemus : "*Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven.*" (John iii.) Baptism

* Hence the origin of the word *Christening*.

not only frees the soul from the *guilt* of sin, but also from the *temporal punishment* due to sin. By Baptism we are adorned with Faith, Hope and Charity, which are infused into the soul. Baptism imprints an indelible *character* on the soul, which prevents this sacrament from being received more than once. But though Baptism destroys all guilt of sin, and the temporal punishment due to it, yet the soul remains subject to concupiscence and human infirmity. And why so? To keep us humble; to detach our hearts from the love of this life; to make us sigh after heaven; to try our fidelity to God in resisting temptations, etc.

Baptism is so necessary to salvation, that, in case of danger of death (in the absence of a Priest,) any person, whether man, woman or child, may administer it. Take care, then, to be instructed in the manner of doing it.

What becomes of children who die unbaptized? It has not been revealed *where they go*, but they are certainly excluded from heaven—from the union of the blessed.

When an adult *cannot* be *actually* baptized, then martyrdom, or an ardent desire of baptism, accompanied with faith and true repen-

tance, may supply its place. But how can one who has the present opportunity to be a Christian, and *wilfully* neglects it, expect such a grace? Time is short; eternity is long. The present time is precious.

In "Challoner's Christian Instructed," in "Perry's Instructions," and a little work called "the Young Communicants," you will find very useful information for yourself and your children on this head. Procure these books and read them.

CONFIRMATION.

HERE is another channel of grace. The Bishop applies consecrated oil to the forehead of a Christian, and pronounces certain words: "I confirm thee," etc. What happens? A new grace is communicated to that soul—a new and indelible mark or *character* is imprinted; the Holy Ghost descends upon it, to dwell in that soul—to complete the life of grace received in baptism—to strengthen its faith, and to enable it to withstand whatever opposition it may meet in the practice of religion. The effect of confirmation is to *augment* and *perfect* the grace received in baptism, and strengthen

us against the enemies of our salvation—to make us soldiers of Jesus Christ. In this sacrament, we receive the sevenfold gifts of the Holy Ghost. These gifts are certain supernatural dispositions or habits of the soul, imparted to us by the Holy Ghost, and they lead us to act according to the inspirations of His grace. These inspirations or *motions* of grace are given to us in those particular times and circumstances when we stand in need of them, or when they will be of service to us. Confirmation should be received with a soul purified from mortal sin by humble and sincere confession.

From Ascension to Pentecost, during the whole ten days, how did the Apostles prepare for the coming of the Holy Ghost? *They persevered in prayer, with Mary the Mother of Jesus.* You, too, put yourself in spirit in the Blessed Virgin's company, and remain some time each day in prayer, that you may not receive so great a grace in vain. From the time you are confirmed, you are endued with power from on high; you are one of God's soldiers; your contest is with the world, your own flesh, and the devil. You will have to fight; you will

find that your life on earth, if you belong to Christ, is a warfare. Without the victory, here is no crown; without a fight, there is no victory; without the unction of God's grace, you cannot fight so as to overcome.

THE HOLY EUCHARIST.

The Holy Eucharist, which we are accustomed to call also the Blessed Sacrament, is the true body and blood, and soul and divinity of Jesus Christ, true God and true man, under the forms and appearances of bread and wine. In a word, it is Jesus Christ himself really present, yet covered with the veil of the sacrament, which veil is the appearance of bread and the appearance of wine. When a Priest celebrates Mass, he performs the most sacred action which God ever put in the power of man to do, viz.: to bring down from heaven the glorified person of Jesus Christ, God-made man. This power all Roman Catholic Priests have received from Jesus Christ, who gave it to them at His last supper the night before he died.* The

* Take notice that the Holy Eucharist was instituted *after* Jesus Christ and His disciples had celebrated the Lord's Supper; and not *during* it.

way that the priest does it is this: before him on the altar lies a small form of bread, and in the chalice a little wine. At the time of consecration he utters these words of our Lord over the bread, "*This is my body*—HOC EST ENIM CORPUS MEUM;" and over the wine, "*This is my blood.*" From the moment these words are uttered neither bread nor wine is there any more, though both seem to be there as much as ever. Under each of those appearances exists, whole and entire, our Lord and Saviour Jesus Christ, veiled in hidden majesty. He is there that the Priest may offer him in sacrifice, and he is there under two different appearances, that we may be reminded of his bitter and painful death for us when his body and blood were seen separate. The sacrifice of the Mass is at the same time the representation and the reality of the sacrifice of Mount Calvary, with only this difference: that there our Lord's blood was shed, and here he offers himself in an unbloody manner, under appearances that remind us of death.

In both cases, however, His real presence is the same. Faithful to His word at every Mass, he comes down. He remains to be adored

under the humble species. He is there to be received. His delight is to be with the children of men, to nourish and strengthen them with Himself. To go to Holy Communion is to receive the Blessed Sacrament at the hands of a Priest. But who would dare receive the King of Glory without first making clean the habitation of his soul, and removing therefrom, as far as possible, everything that might offend or displease Him? Hence, to go to Holy Communion, one must first be in the state of grace, which means free from the guilt of mortal sin.

A good sincere confession is the first and most necessary preparation for communion. Ask permission when you please, and if the Priest grants it, take it as an invitation from Him who said, "Come to me all you who labor and are oppressed, and I will myself refresh you."

The frequency of our communion must be regulated according to the judgment of our confessor. A good Catholic, who considers the admirable effects of this most wonderful sacrament, cannot but desire to make himself worthy with God's help to receive it often. When it meets with no obstacle on the part of sin un

forgiven, the Blessed Sacrament works wonderful changes on our frail nature. It inflames one with the love of God. Who could go near a great fire and not feel the heat? The Heart of Jesus is of itself a furnace of the love of God, always burning and consuming away all the corruption with which it comes in contact. The Blessed Sacrament gives a new direction to our desires; it turns them heavenward, tries hard to take away bad desires and to put good ones in their place. It gives one a taste of heaven—a relish for the sweetness of God. It nourishes faith, inspires hope, inflames charity. It is God's best medicine for all the disorders of our soul, be they never so desperate. He who receives, touches the hem of Christ's garment, like the poor woman in the Gospel; and more than the hem, for garment and wearer alike enter in, and the poor soul, raised up to better hope, hears presently, "What wilt thou that I should do for thee?" The Blessed Sacrament comforts us for what we have suffered already, and strengthens us with a new and wonderful courage. Sometimes the soul feels little or no sweetness, but presently finds itself strengthened. Our Lord gives always what He sees is

most needed—sometimes sweetness, some times no sweetness at all, but great *strength*. It is no sign of itself that you have made a bad communion if you do not feel so good as you expected. Though your feelings disappoint you, be sure our Lord will not come to you without doing something for you, you, for your part, try to have more at heart his good pleasure and satisfaction than your own. “One thing I have asked of the Lord, this I will require of Him, that I may dwell in the house of the Lord all the days of my life,” that I may visit His temple, and see his pleasure, and get lost in my own nothingness and His excessive greatness.

O adorable Jesus, take me into your Heart, keep me there forever; never let me go out of it.

I, like yourself, am poor and in labours from my youth. I need your comfort, O Lord. Look only once at me, and I am sure you will pity me.

My soul is as earth without water to Thee I am dry and hard. Do you soften and inflame my cold, dry heart.

I do not love you, my Lord, because I do not know you as I ought. Do you throw the light of your gracious presence into my obscure and darkened intellect. Your Heart is an abyss of wisdom. Teach me, yourself, things about yourself that I never knew before. Teach me things about myself, if needs be, that I never thought of before. Teach me how to go out of myself, to forget myself, to die to myself, and so to enter into you, and live in you, and for you.

Teach me to love all whom you love, and as you love them. Purify my affections, restrain their excesses. Keep between me and all evil.

Set me on fire, O God, set me on fire with your holy love.

Your Sacred Heart is the delight of all the saints. Teach me how to make friends with your saints and angels, how to interest them in my own behalf, and the behalf of your interests—how to confide in them as I ought in time of danger. Above all, teach me to love truly, and above all, next best to yourself, your ever Virgin Mother, Mary Immaculate. Teach me how that, having once thought of her, I may never forget her—that she may be ever before

my mind, that I may not be moved, to rejoice my heart, and console my spirit.

Teach me, good Jesus, never to be surprised when I commit a fault. Grant I may never be startled nor discouraged at the sight of my own infidelity. Permit me to be humbled, but save me from discouragement. Hide not yourself from me. Come to me in my trouble, raise me up, reconcile me quickly to yourself.

ANIMA CHRISTI

Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water flowing from the side of Christ, wash
me.

Passion of Christ, strengthen me.

O good Jesus, hear me.

Hide me within your wounds.

Do not let me be separated from Thee.

Defend me from the wicked enemy.

In the hour of my death call me,

And command me to come to Thee,

That with the saints I may praise Thee,

For endless ages. Amen.

“My God and my all,” what have I in heaven, or besides Thee what is there for me on earth? Out of Thee all is hard and uneasy. To be without Jesus is a grievous hell; to be with Jesus is a sweet paradise.

The above exercises, brief as they are, will serve to give a direction to your thoughts and affections before and after receiving the Holy Communion. If you are well and able, you ought to remain in the church, and occupy yourself in thanksgiving for at least a quarter of an hour after receiving, that is, until all of the sacred species shall have been consumed within you. Remember then that our Lord who, till then, was with you by His real presence, remains now by His grace—grace which is very precious, which yet you carry in a frail vessel.

Keep yourself in presence of your gracious Sovereign all the day. “Be still,” says He, “and see that I am God.” Amid a thousand distractions recur now and then to the thought of the grace that is with you, and *who* left it with you, and *when* He left it, and *how* He left it. “The King took me into His cellar,” you can say, “and set in order charity within me.” Remain with me, O Lord, for it gets late in the

evening—that night, in which the beasts of the wood go about, and temptations steal in to disturb my quiet. Let God once more arise, and His enemies be confounded, and let all that hate Him fly from before his face. Stay with me, O Lord. Do not hide your beautiful face. Fill me with your love, and my soul with the good odour of heavenly virtues. Make my soul a paradise, and yourself a tree of life growing in the midst, and your grace as rivulets of water meandering through its length and breadth. Heart of Jesus, sweet support of those who worship Thee, have mercy on me!

And now, in conclusion, a word on the preparation of body requisite for receiving: You must be fasting from midnight; you must be decently attired, according to your state of life. When the bell rings at *Domine non sum dignus*, repeat these words: “O Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word and my soul shall be healed.” Then go up to the rail of the sanctuary. Be gentle, and avoid what might seem like crowding and pushing those around you.

Take the communion cloth under your chin, and hold it as though it were a small table

cover, spread flat, and your chin resting on it, your head must be erect, well raised, *but not thrown back*; your mouth well open; your tongue, extended so as to rest on the under lip, must form as it were a flat table for the reception of the Blessed Sacrament. To make the tongue hollow, or convex, that is, rounding on top, is a fault in receiving. It is a fault also to let the tongue hang down. Do not look up at the Priest, nor shut your eyes either; rather cast them down. So soon as the Priest places the Blessed Sacrament on your tongue, take it in gently, and close your mouth. For the love of God, avoid irreverent haste in closing the mouth. Let all your motions display modesty, gentleness, tranquility and ease, and at the same time all due agility. Be awake to what you are about, and remember that with all your devotion there is one right way to receive into yourself the Sacred Host. Leave the rail immediately if there be a crowd, so as to give room to others in waiting.

Going and coming, it is a good, pious, and edifying practice to keep the hands joined in front of the breast, as you see the Priest do when he leaves the altar. Swallow before the

sacred particle has time to dissolve in your mouth. Should it adhere to the palate, disengage it gently with the tongue, giving it time to moisten. Avoid using your handkerchief, putting your fingers to your mouth, or spitting during the first quarter of an hour after receiving.

HOW TO HEAR MASS.

WHEN one considers what the Holy Mass is, and the ends for which it is offered, no Catholic can be at a loss to devise ways of hearing it with profit. If you have heard Mass in the morning, though with very imperfect dispositions, still with the intention of being present for the greater honour and glory of God, be assured that you are better off for all the day than though you had staid at home. God, who is jealous when His honour is slighted, though never so little, is pleased when even a little is done in good will to augment it. "Let us not be behind time in doing good," said St. Philip Neri, "for Death will not be behind his time."

So I say to you. Every Mass you hear for God's honour, when more urgent duties of charity or justice do not call you elsewhere, stands forever in your favour on the right side of your eternal account. "Even those six great candlesticks that adorn the altar," says St. Francis of Sales, "give a silent honour to God by their presence, inanimate and irrational as they are." You, His intelligent creature and the heir of His kingdom, dear Catholic, cannot give him less honour by your mere presence, humble and respectful, at the adorable oblation of His body and blood. Remember that your presence is something, and every act of faith, hope and love, over and above that, so much more. What, then, is the Holy Mass? The holy sacrifice of Mass is an action in which the Priest, using the words of Jesus Christ, "This is my body," and "This is my blood," brings Him down from heaven by the force of them, and causes Him to be present on the altar, under appearances that remind us of His death, where, before Mass is ended, the same Jesus Christ, Priest and victim, offers himself at the hands of the Priest, to His eternal Father, for the following ends :

1st. As a daily remembrance of His own passion.

2d. As a most solemn worship of God's majesty.

3d. As the most acceptable thanksgiving which can be made to God on behalf of his creatures.

4th. As a most powerful way to move God to forgive our sins.

Lastly. As the most effectual way for us to obtain of God all that we want, seeing that this holy sacrifice puts it in our power to come to God, with Him and through Him, He being really present before us and offered before our eyes.

You may hear Mass well in more ways than I could enumerate. Among others :

1st. By your silent and respectful presence, for a particular intention—for instance, the glory of God, some grace you desire to obtain, some mercy to implore, the conversion of some sinner, etc.

2d. By making in your heart acts of faith, hope and love—of adoration, of thanksgiving, of petition, of union with the sacred heart of

Jesus, and varying these acts according to the different parts of the Mass.

3d. You may repeat such acts with your lips, though not aloud, if you find more devotion in so doing.

4th. You may follow, if you like, the words of the Priest (or the choir, if it be High Mass,) as they are contained in the "Ordinary of the Mass."

5th. You can even say your Rosary, particularly if you join it with meditation, as beads are best said.

If Mass be offered for the dead, you may join yourself in spirit to those suffering souls, and endeavour, by your own exertion, to add one little drop to the torrent of comfort that pours in upon them from the Holy Mass—full of thankfulness that yet you live to do for yourself and those who can no longer help themselves. Mass may be said for the living or for the dead, for one particular person or for many, in honour of some particular saint or saints, or of the festival, such as Christmas, Easter, Pentecost, etc.

THOUGHTS FOR THOSE WHO GO OFTEN TO HOLY COMMUNION.

1. "If worldlings," says St. Francis of Sales, "ask you wherefore you communicate so frequently, answer them that it is to learn to love God, to purify yourself from your imperfections, to free yourself from your miseries, to comfort yourself in your afflictions, to sustain yourself in your weakness.

2. "The dispositions for communion are purity of heart, hatred of sin, a lively desire of feeding on God, a loving heart. We should forget all creatures, and regard only the Creator whom we are going to receive.

3. "We should abandon ourselves totally to the Divine Providence, not only as regards temporal goods, but even spiritual ones.

4. "A single communion may suffice to render us holy. Let it be your first duty, after communion, to abandon yourself to God; seek only His love and His beneficence, simply, nakedly, and generously.

5. "On the day before communion, make frequent ejaculations of holy and loving desires,

of confidence in approaching sanctification ; on the day of communion, breathe ejaculations of thankfulness, of adoration, of repose in God. But let all be without violence or superfluous concentration, gentle, calm and loving.”—*Quadrupani*.

6. “The God of the Eucharist is a God of peace and of concord ; we ought, therefore, to be diligent in rooting out from our hearts every the smallest antipathy, even such as confine themselves entirely to the interior of the breast.

7. “Art thou one of those charitable and peaceable souls, who are easily touched by the sufferings of their brethren, while they readily forget their own ; who are edified by the virtues of their neighbour, without being scandalized at his weaknesses ?

8. “Art thou one of those humble and modest souls, who set a good example to the world, without seeking its commendations ?

9. “On the contrary, art thou one of those inquisitive, indiscreet, censorious souls, whose pretended charity simply consists in censuring the least defect in their neighbour, and all their zeal in publishing it abroad.”—*The Delights of Pious Souls*.

10. When you observe what is commendable in your neighbour, imitate it; observe his faults only that you may avoid the same yourself.

11. You can offer your communion to obtain some particular grace for yourself or another. This is what another would mean, should he say to you, "Give me the intention of your communion to morrow or on such a day." You say, "I will." You mean that you will apply the fruit of that communion to obtain for him, of God, the grace he asks.

THE SACRAMENT OF PENANCE.

"The humble confession of our evil works is the commencement of our good works."—*S. Aug. Tr. 12 in Joan.*

We go to confession because Jesus Christ, using the words, "Whose sins you shall forgive, they are forgiven," has given to all Priests duly authorized, the power of forgiving sins. We go to confession as guilty culprits, to be

our own accusers at the tribunal of mercy—in order that, by so doing, we may escape the final tribunal of retributive justice. A good confession is one in which you accuse yourself of all the mortal sins that stain your conscience; be sorry for them, and, well resolved, with the help of God, never to repeat them. There is no obligation to confess venial sins, but there is grace for doing it. To do the work well, we must know our sins; we must be sufficiently sorry for them in our heart, we must confess them clearly, and, after receiving absolution for them, do, in due time afterwards, the penance the Priest enjoins. We can neither know our sins, nor be sorry for them, nor confess them well, without the help of God's grace. Hence prayer, which is the great key to grace, is the best part of our preparation for confession.

EXAMINATION OF CONSCIENCE.

I WISH to go to confession because it will please God, make me His friend, strengthen me with His grace, perhaps enable me to go to Holy Communion. How good God has been to me! When I keep still and remember, I can think of so many mercies! God has not only during all my life, but this very week and day, made me share His good things with him. I must not be too much afraid of Him then, since he never forgets me, sinner that I am. My good God, from the bottom of my heart, and with all my soul, and all the powers of my soul, I thank thee. But have I been grateful? Alas, no! very ungrateful. Perhaps a thief would have done better, with so many graces. O bitter ingratitude of mine! Help me, O God, to know my sins as you know them—to see them as you see them.

PREPARATION FOR CONFESSION.

O God, thou who beholdest the secrets of all hearts, give me grace to know my sins, and to confess them to thee with a lively contrition.

COMPUNCTION.

Listen now, as in God's presence, to what your conscience discloses to you, inasmuch as it is the divinely appointed means by which we discern between good and evil. Suffer it now to speak aloud, and hearken to its first reproaches. In order to know our sins, we must meditate upon the law of God, recall to mind His commandments, and those of His holy Church ; and examine ourselves under the heads of the capital or deadly sins, and on the duties of our state of life.

I will consider all my years, in the bitterness of my heart—all the times, good Jesus, that I have bruised and wounded thy sacred heart.

AN EXAMINATION OF CONSCIENCE,

For those who confess their sins regularly and frequently, according to the threefold duty we owe to God, to our neighbour, and to ourselves :

I. IN RELATION TO GOD.

1. Have you omitted morning or evening

204 PREPARATION FOR CONFESSION.

prayer, or neglected to make your daily examination of conscience? Have you prayed negligently, and with wilful distractions? 2. Have you spent your time, especially on Sundays and holidays, not in sluggishly lying a-bed, or in any sort of idle entertainment, but in reading, praying, or other pious exercises; and taken care that those under your charge have done the like, and not wanted the instructions necessary for their condition, nor time for prayer, or to prepare for the sacraments? 3. Have you spoken irreverently of God and holy things? Have you taken his name in vain, or told untruths? 4. Have you omitted your duty through human respect, interest, compliance, &c.? 5. Have you been zealous for God's honor, for justice, virtue, and truth, and reproofed such as act otherwise? 6. Have you resigned your will to God in troubles, necessities, sickness, &c.? Have you faithfully resisted thoughts of infidelity, distrust, presumption, impurity, &c.?

II. IN RELATION TO YOUR NEIGHBOUR.

1. Have you disobeyed your superiors, murmured against their commands, or spoken of

them contemptuously? 2. Have you been troubled, peevish, or impatient, when told of your faults, and not corrected them? Have you scorned the good advice of others, or censured their proceedings? 3. Have you offended any one by injurious, threatening words or actions? 4. Or lessened their reputation by any sort of detraction, or in any matter of importance? 5. Or spread any report, true or false, that exposed your neighbour to contempt, or made him undervalued? 6. Have you, by carrying stories backward and forward, created discord and misunderstanding between neighbours? 7. Have you been froward or peevish towards any one in your carriage, speech, or conversation? 8. Or taken pleasure to vex, mortify, or provoke them to swear, curse, or any ways offend God? 9. Have you mocked or reproached them for their corporal or spiritual imperfections? 10. Have you been excessive in reprehending those under your care, or been wanting in giving them just reproof? 11. Have you borne with their oversights and imperfections, and given them good counsel? 12. Have you been solicitous for such as are

under your charge, and provided for their souls and bodies?

III. IN RELATION TO YOURSELF.

1. Have you been obstinate in following your own will, or in defending your own opinion in things either indifferent, dangerous, or scandalous? 2. Have you taken pleasure in hearing yourself praised, or yielded to thoughts of vanity? 3. Have you indulged yourself in over-much ease, or any ways yielded to sensuality? 4. Has your conversation been edifying and moderate; or have you been froward, proud, or troublesome to others? 5. Have you spent over-much time in play, or useless employments, and thereby omitted or put off your devotions to unseasonable times?

EXAMINATION ON THE COMMANDMENTS.

TO BE USED FOR A GENERAL CONFESSION, AND
OCCASIONALLY AT OTHER TIMES.

[From a little tract of Rev. Father Furniss, C. SS. R., entitled, "What Every Christian Must Know." Richardson, London.]

Say one Hail Mary.

Read over the following Examination of Conscience, and when you have come to any sin that you have done, especially if it is a great one, try to find out how many times you did it, at least how many times each day, or week, or month. Sometimes in one action there are more sins than one. If a child strikes its parent, there are two sins—one against the fourth Commandment, and another against the fifth. If by one detraction you injure the characters of many persons, then there are many sins.

FIRST COMMANDMENT.

Faith.—You must be very careful to know these four great truths, because no one can go to heaven without believing them. 1. *One God.* 2. *Which are the three persons in God.* 3. *Who was made man, and died on the cross for our sins.* 4. *Heaven and Hell.* It is a sin not to learn, when you can, the *Sacraments*, at least *Baptism* ; *Confession* and the *Blessed Sacra*

ment ; the commandments of God and the Church ; the Our Father, Hail Mary, and the Creed or I believe. It is a mortal sin wilfully to doubt, or disbelieve, or deny the Catholic faith. You must not go to prayers or sermons in Protestant places of worship, and it would be a great sin to go where it is strictly forbidden, as in many parts of Ireland, or where you give scandal by it, or your faith is likely to be weakened, or if you join with them in worship. You must not read Protestant books or tracts. It is bad not to say your prayers, and especially to neglect prayer for a long time—for example, a month. A distraction in prayer *against your will*, or when you do not remember that you are distracted, is not a sin. It is not a sin to give over saying Scapular or Confraternity prayers, but it is commonly a sign of spiritual sloth.

II. *Hope, Despair and Presumption.*

III. *Charity.* 1. Not helping the poor when you can, especially if they are in great need ; it would be a mortal sin for any one to save up all his money to get rich, and give nothing to the poor. You must also do good to the souls of others, especially when they are not able to

help themselves; for example, if a child was dying without Baptism, or if a sinner was dying and who did not know how to make an act of Contrition, and you could help him. 2. *Scandal*, or what is likely to make others sin, such as bad example, or teaching them what is bad, or any way leading them into sin.

IV. *Religion*. 1. *Superstition*. It is very bad to ask fortune-tellers or dumb persons, or those who use charms, or signs, or toss cups, and the like. It is bad to do any of these things yourselves, especially if you believe in them. Do not give attention to dreams, lucky days, and such things. You must not read or keep superstitious books. 2. *Sacrilege and irreverence*. To behave ill in church, or to Priests and Religious, or to sacred things, for example, crucifixes and religious ceremonies. Not to tell a great sin in confession, through fear of shame, is a mortal sin, and you must make the whole confession over again. If you forget a great sin it is pardoned along with the others, only you must tell it next time you go to Confession. Before going to Holy Communion, if you remember that you forgot a sin in confession, you are not obliged to go back then

to tell it, you may go to Holy Communion, and tell it at the next confession; but it is good to go back if you can easily. It is commonly a venial sin not to say at all, through your own fault, a penance given in confession for venial sins, and it is a mortal sin not to say a great penance given for a mortal sin. It is a mortal sin wilfully to receive the Blessed Sacrament not fasting. If you have received with bad dispositions a sacrament which you can receive only once, for example, Confirmation, you must repent and confess it, and then God will give you the grace you would have got in the sacrament.

3. *Simony*. It is a mortal sin to buy or sell anything sacred, for example, the relic of a saint, but it is not a sin to sell the case containing the relic for its just value, or to sell blessed beads for what they are worth without the blessing.

SECOND COMMANDMENT.

1. *To take the name of God in vain*. To say for example, "Good God," or, "O Lord," habitually or without respect, is a venial sin.

II. *Blasphemies*. To speak ill of God or the saints, or what is sacred—to say that God is

cruel or unjust, or takes no care of us—to wish there was no God—to say the sacraments are of no use—the Holy Scriptures contain lies—to damn anything sacred. It is a mortal sin to say these and the like blasphemies, *if you know the harm of what you are saying, and that it is an injury to God.*

III. *Great curses*, or praying bad prayers, such as “God damn you,” “the curse of God on you,” “may God kill you,” or the like. If you repent of the habit of saying a bad word, and it slips out of your mouth by chance without your meaning to say it, it is not a sin, but you must do your best to correct yourself.

IV. *Other curses*, or imprecations, or wishing evil to another without God’s name, are *venial sins*, if they are *not said from the heart*, and if you *do not wish great harm to the person*; but if in saying these words, you really wish from your heart that the person may die or go to hell, or some other great harm may happen to him, then it is a mortal sin. It is good to strike your breast or bless yourself every time you curse, to beg pardon of God.

V. *Oaths*. To call God or something sacred to witness that what you say is the truth; for

example, to swear on the Book, or—By the name of God or the Holy name—By heaven—On my soul—So help me God. *But if you do not know that what you say is an oath, or do not mean to take an oath, then these words are not oaths.*

It is not an oath to say Faith—Troth—On my life—On my conscience—True as I stand here—True as Gospel. It is not an oath to say, I swear—God's truth—God knows—I declare to God—unless you mean these words for an oath; but it is commonly a venial sin to say such words. Take notice, 1. It is a mortal sin to take an oath in a lie, and worse in a court of justice; or that you will do something which is a sin, and such oaths must never be kept. 2. It is a venial sin to take an oath not false or bad, but without any necessity for taking it. It is a sin not to keep a good oath, especially in a great thing. 4. It is very bad to have a custom of taking oaths when you talk. 5. It is no sin to take a good oath on a proper occasion; for example, in a court of justice.

VI. *Vows.* It is a mortal sin to break a vow or a promise made to God in a great thing—a

venial sin to break a vow in a little thing ; for example, a vow about saying the Hail Mary. You should ask the advice of your Confessor before you make a vow.

THIRD COMMANDMENT.

I. *Servile Work.* 1. It is a sin to work on Sundays and Holidays. 2. It is a mortal sin to work for about two hours, or two hours and a half. 3. It is not a sin to work, if there be necessity for it.

For example, if a person has not food enough for the day—in case of certain works which cannot be interrupted without grievous inconvenience, such as the carriage of letters, and certain manufactories ; if it be necessary for a funeral and the like poor people, who have no other time, are allowed to wash and mend their clothes ; servants may do household-work, cooking, &c. ; to avoid any great loss, for example, if a farmer's hay, or corn, or fruit, is in danger of being destroyed or much injured by the weather ; in buying or selling, if there is any custom permitted by the Bishop ; it is allowed to sell things which are necessary on Sunday, as medicines and food ; poor people, who come out of the country, are allowed to buy, if they cannot buy on any other day. It is not servile work to write, or teach, or draw, or sing, or play music, or travel. If a person does on a Sunday what is not servile work, it is not a sin to be paid for it.

II. *Hearing Mass.* 1. It is a sin wilfully to lose any part of the Mass. If you come so late as to expose yourself to the danger of losing the Offertory, which follows the Gospel or Credo, you commit a mortal sin. It is a mortal sin to play, or talk, &c., during a great part of the Mass, so that you cannot attend to it. 4. During Mass you may read the prayers in your book, or say the beads, or your penance, or any other prayer, or meditate, or examine your conscience, or attend devoutly to what the Priest does. 5. It is not a sin to be absent from Mass for a just reason.

Those are excused from hearing Mass who are sick, or so weak that it is dangerous for them to go, also those who have to take care of the sick; servants who cannot leave the house without grievous inconvenience to the master or themselves, those who have to cook, or mind a baby, take care of cattle, &c.—such persons are excused, if by going they would be in danger of losing their places, and could not easily find another; but they should try to take turns in going to Mass, or rise a little earlier—and if they can seldom or never get to Mass and the sacraments, they should seek another place; children are excused if hindered by their parents, or wives by their husbands; soldiers, people in prison and workhouses, if they

cannot get to mass ; those who are on a journey, if it would be a grievous inconvenience to stop ; those who have not necessary clothing, such as other people of their condition, but they should try to go to an earlier Mass ; those who live far from a chapel, many who have to walk a distance of three miles ; the death of a near relation excuses, where such is the custom ; he who is asleep does not hear Mass, but he who is troubled with sleepiness hears Mass if he can give some attention to it ; to help at Mass by serving, singing, playing the organ, is no hindrance to hearing Mass.

FOURTH COMMANDMENT.

Children. 1. *Love.* Children must love their parents, and it is very wrong to cause them great sorrow, or not to help them when they are sick, or old, or poor. 2. *Respect.* It is a grievous sin to strike your parents, or *in their presence* to put out your tongue at them, or mock them, or the like, through spite or contempt, or, *in their hearing*, to call them very bad names, such as fools, beasts, drunkards. It is also very bad to threaten or scold them, cast up their faults to them—not speak to them through pride ; lesser marks of disrespect are to look cross or sullen, speak in a disrespectful

voice, give back answers, or make short answers.

3. *Obedience.* It is very bad to disobey your parents in any great thing, such as going out at night, or into bad company, or to dancing-houses, and the like, or playing about the streets with any one you meet, or leaving your parents. It is wrong to stop away from school, or not to learn your lessons. If you know that your brothers or sisters go into bad company, or do other bad things, you should tell your parents. Do not by your own fault provoke your parents to curse, and do not follow their bad example. It is sometimes a mortal sin to make a runaway marriage. You must ask the consent of your parents before you marry.

II. *Servants.* 1. *Respect* to master and mistress. It is foolish for servants to give notice in a passion that they will leave. 2. *Obedience.* 3. *Justice.* Not doing the work they agreed for—wasting things—stealing—to eat out of meals against the will of the master, things commonly given to servants is often a venial sin. It is sinful to give away their master's things against his will. If servants do not hinder their fellow-servants from stealing or injuring their master's

things, when they can easily, they sin—and if these things were given to their charge, and they allow them to be stolen by their fellow-servants, they must make restitution. When servants cannot make restitution to their master, they must try to make amends by more diligence, and labouring harder in his service. Female servants or girls in service must take care lest men living in the same house, especially if they are *alone*, should lead them into sin. If they are tempted to great sin, they must leave their place. If they are in a place where they can seldom or never go to Mass and the sacraments, they should seek another place—they must avoid as much as possible being in service in whisky-shops and public-houses, and such like places.

FIFTH COMMANDMENT.

I. *Suicide* or killing one's self is a grievous mortal sin, also to risk one's life without some just reason.

II. *Murder* or unjustly taking away another's life is a grievous mortal sin.*.

* It is a mortal sin to do anything for the purpose

III. It is very wrong to do any great bodily injury to ourselves or others, by fighting or any other way. The sin of fighting is commonly greater in older people than in children.

IV. It is bad to desire our own death impatiently, but it is lawful to desire our own death to go to heaven, or be free from sin, or from some temporal evil which may lead to despair or other sin.

V. *Anger, hatred, enemies.* If any one has injured you, it is a sin—1. Not to forgive him, or keep spite; 2. to wish some harm to him; 3. Not to answer him when he speaks to you; 4. if you were accustomed to speak to him before, you should not pass him by without saying a word, or in some way showing him that you forgive him, unless you are afraid it will make him worse, or have some other just

of destroying or grievously injuring a child before or after its birth.

It is not a sin to defend your own life or another's life, chastity, or property of great value, when unjustly attacked, even though it cannot be defended without taking away the life of him who attacks it. It is not a sin to desire some temporal misfortune to another, because it will make him cease to give scandal or be converted, or not persecute the good.

reason, for example, to avoid bad company ; 5. To take revenge. Take notice : If you feel a dislike to a person and try to put away the dislike and are kind to him, it is no sin if you cannot get rid of the dislike.

VI. *Drunkenness.* It is a mortal sin to get drunk so as to lose your senses. You must not go to places, houses, fairs, or markets, where you know, from experience, that you are likely to get drunk. A person is answerable for all the sins he could foresee he was likely to commit in drunkenness. What is called the "pledge" is not a vow, but a promise, and to break it without just reason is a venial sin ; therefore, if you take the "pledge," you should keep it.

SIXTH COMMANDMENT.

I. *Sins with others, or by one's self.* To go into bad company—liberties—to do what is bad, or immodest, with any person or thing—or to one's self, alone. It sometimes happens that people do some of these things when they are children, and do not think of telling them afterwards in Confession.

II. *Thoughts and desires.* Not putting away

bad thoughts and desires, but taking pleasure in them; also curiosity to know bad things. Take notice: a bad or impure thought in the mind, for some moments before you can be sufficiently on your guard against it, is not a mortal sin. A bad thought which is not wilful is no sin; but not to try to put away the bad thought, to take pleasure in it, to consent to it, that is a sin.

III. *Senses.* To look with pleasure at bad things; to say or listen with pleasure to very bad words, especially if you take pleasure not only in the words, but in the bad thing itself; also to encourage others to say such words, to sin with any of the senses.

IV. *Bad things.* Bad songs, books, pictures and the like. These things must be destroyed.

Take notice, 1. *Scandalous things.*—It is a great sin for women or girls to go wilfully into company where they know that liberties will be taken with them, although these liberties are against their will. Immodesty of dress is sinful. It is a great sin to do anything to raise bad thoughts in the minds of others. It is a sin for men to make women think they are going to marry them when they have no such intention.

If any man or boy comes to a girl, and offers her money or drink, and asks her to go into a field, or into some secret place, she must fly away directly—many girls have been ruined by such things. Also girls in the country, who have to take care of cattle or beasts, or work in the fields, or in harvesting, must be on their guard against men or boys if they work with them, or come to them when *alone*. It is very bad for girls to go and drink with men or boys.

2. *Dangerous places and things*.—Bad dancing-houses, bad wakes, gambling-houses, fights, theatres, races, whiskey-shops, gin-shops, public-houses—sometimes lodging-houses and the streets at night—and shows, if there is anything bad in them. People must be much on their guard at fairs, markets, and the like occasions—the reading of novels and romances is often very dangerous—it is not good for girls to go to schools taught by men—it is very dangerous for men and women to keep company, especially if alone; in some cases it is very dangerous for girls or women to receive presents or letters from men—on many occasions when women or girls have to make

visits, it is well if possible for some one else to be with them, for example, when they visit or are visited by doctors, or surgeons, and on many other occasions. On Sundays there is sometimes more sin, because people have more time and liberty. The time before marriage is very dangerous—women must not allow the man they are going to be married to, to take the least liberty with them, and it is strongly advisable that they should not be in company *alone* with him, but along with their parents, or other well-behaved person. They will learn his character much better by inquiring, than by being alone with him, for, before marriage, people seldom show themselves such as they really are.

SEVENTH COMMANDMENT.

I. *Stealing.*—1. *Different ways of stealing.*

1. To steal all at once. 2. To take and keep things by little and little. 3. To help others to steal. 4. To let others steal when you have charge of a thing—for example, a servant 5. To receive stolen goods, or things from servants, or those who have no right to give them away.

6. To keep a thing found, without trying to find the owner. 7. To destroy or injure wilfully what belongs to another. 8. To make a person lose anything by lies, detraction, or other unjust means—for example, so to make a servant lose her place, or a shopkeeper his customer. It is worse if you steal by force, or from a church, or anything sacred.

2. *Sin of stealing.* 1. It is a sin to steal, except in some cases of most grievous distress—for example, if a person was almost dying of hunger and he took only what was necessary to save him. 2. It is a venial sin to steal a little. 3. It is a mortal sin to steal much—for example, to steal from a workman a day's wages, or to steal less from a poorer man, or more from a richer man. (If you steal from different persons, it needs half as much again for a mortal sin—and the same if you steal at different times. If you steal from different persons *as well* as at different times, it needs double the sum.) If you steal often a little, when the little sums come to make altogether a large sum, then it becomes a mortal sin. It is also a mortal sin to steal a little, if at the same time

you have the will and intention to steal much if you could.

II. *Bargains or contracts.* 1. Ignorance of your employment, and thus injuring others, as in a doctor or druggist. 2. To make a bargain or contract to do what is sinful, or do something which you are unable to do—to cheat in fulfilling a contract, for example, by using unsound materials, or doing the work ill, or doing only part, and taking the whole price—to break an agreement without just reason. 3. To cheat in buying or selling—to sell for more than a reasonable price—to lend or sell what is hurtful to the buyer, for example, bad books—to sell what is in itself bad and useless to the buyer—to sell what is imperfect for the same price as if it were perfect, except in some cases where there is a common understanding that a thing is to be sold for what it will fetch—also when materials are given for some work, for example, cloth to tailors, it is a sin to keep pieces which remain, except people are quite sure that it is not against the will of the employer, or there is a common custom of doing it, or it is necessary in order to gain a reason

able profit. It is a sin to mix something with what you sell, for example, water with any liquor, except there is a common custom of doing it. It is a sin to sell to those who have no right to buy, for example, to children who buy in the name and without the leave of their parents. 4. To take too much interest for lending money, or to sell provisions, meal, &c., to the poor on credit, and charge them an excessive price. 5. To forge or imitate a person's writing, if you do any harm with it—to pass false money—to beg, pretending to be poor, or under a false pretext. 6. Unjust lawsuits. 7. It is commonly a mortal sin to break a promise of marriage without just reason. 8. To break a simple promise to give something to another, is commonly not more than a venial sin, and many promises are no more than the expression of one's intention. A promise to give does not oblige at all, if it is about anything hurtful, unlawful, or useless, or when things change so much afterwards that if you had foreseen it you would not have made the promise. 9. To get into debt, not meaning to pay, or not to pay at proper time, when you

are able, or not to lessen your expenses in order to pay.

III. *Restitution.* 1. If you have stolen any thing, you must give it back—if you have injured any one in his person, character, honour, or goods, you must make amends. You are not obliged to restore, if the injury you did was by accident, and you did not mean to do it. You may delay restitution, if you cannot do it at present without very great difficulty—for example, if a workman would have to sell his tools, or if a person would lose his character; but you must have the will and intention to do it as soon as possible; at least, by little and little. If you do not know how to restore, ask the Priest.

2. *To whom.* You must make amends to the person injured, or his heirs, and if you cannot, then to the poor.

EIGHTH COMMANDMENT.

1. *Lies* are always sins—lies which do great harm are mortal sins.

II. *Calumny*. To injure much or take away any one's character by a lie is a mortal sin, and you must recall the lie. You might say you were mistaken, or the like.

III. *Detraction*. 1. To injure much or take away any one's character by making known to others something very bad about him, which is true, but which was not known before you made it known. It is a mortal sin, unless you have some good reason for it, such as to ask advice, or tell his superiors that he may amend. 2. It is sinful to encourage others who detract; for example, by asking them questions—it is wrong to be pleased with hearing the detraction through curiosity, but worse if you are pleased at the injury done to a person's character. 3. Superiors must not let their inferiors detract—parents must hinder children from detracting, and masters their servants. 4. If you commit the sin of detraction, you must repair it as well as you can.

IV. *Rash judgment* is a sin, and it would be very bad, if, for little or no reason, you firmly believe or say something very bad about a person.

V. *Unjust suspicions* are wrong, but they are

seldom great sins, except they are quite wilful, and about some very bad thing indeed, such as murder. If there is some foundation for a suspicion, it is not a sin.

VI. *Telling a secret* is wrong, and is very bad if it is a great secret, and telling it does great harm, or gives great sorrow. It would not be wrong to tell it to some one for a good reason, such as to ask advice.

VII. *To read letters or private papers* is wrong, and would be very bad if you think perhaps there is something in them the owner would be very sorry for you to know.

VIII. *To dishonour or insult* any one by striking him or calling him bad names, or the like, or to scoff and laugh at people because they are pious and good, is sinful.

IX. *Talebearing and whispering* is bad, especially if you do some great harm by it, such as making friends into enemies.

NINTH AND TENTH COMMANDMENTS.

Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's goods—these commandments are examined in the sixth and seventh.

CAPITAL SINS.

Pride, Covetousness, Lust, Anger, Gluttony, Envy, Sloth. The chief sins are in the ten commandments.

COMMANDMENTS OF THE CHURCH.

When you are seven years old, you must go to Confession every year—receive the Blessed Sacrament at least every Easter after your first Communion—you must not eat flesh-meat on days of abstinence unless you are ill, or can get nothing else—when you are twenty-one years old, and until you are sixty years of age, you must fast on fasting-days except you are weak, or have hard labour, or cannot get a full meal in the day. To break these commandments of the Church is a mortal sin, unless you do it by mistake or forgetfulness, or have some lawful reason.*

*It is a venial sin to break the fast by eating two ounces of food, or the abstinence by eating one eighth of an ounce of flesh-meat.

HOLY DAYS OF OBLIGATION.

Circumcision of our Lord, Jan. 1st; Epiphany Jan. 6th; Ascension Thursday, Corpus Christi; the Assumption, Aug. 15; All Saints, Nov. 1st; Christmas day, Dec. 25th;* and all Sundays.

FASTING DAYS.

Every day in Lent except Sundays, Fridays in Advent, Ember days, and the eve of Pentecost, Assumption, All Saints, and Christmas.

DAYS OF ABSTINENCE FROM FLESH MEAT.

Fridays and Fasting days.

* The obligation to attend Mass on the Feast of the Immaculate Conception, is at present transferred to the Sunday following the feast, i. e., within the octave.

ANOTHER EXAMINATION OF CONSCIENCE.

I. *Fathers and Mothers.* 1. *Love to Children.* Hatred—cruelty—beating them too much, or without cause, or in a passion—cursing them. Too much love and fondness for any of them, letting them have their own way. 2. *Education in temporal things.* Care before and after their birth. It is a great sin to put brothers and sisters in the same bed—parents must send their children to a good school, and it is sinful in them to send their children to schools forbidden by their Bishop—it is wrong to send children to beg instead of bringing them up to some trade or employment—it is a great sin to go away and leave children. Parents must not unjustly deprive some of their children of what they leave at their death. 3. *Education in religion.* Care about their baptism in the Catholic Church, and not delaying it—teaching them when very little, and making them say their prayers—when they are seven years old, making them go to Confession, to Mass and Catechisms, or questions or class on Sundays and

Holidays—not letting them say bad words, or go into bad company, or keep company with persons of the other sex, or play about the streets—correcting them for their faults, and for keeping in the house bad or irreligious books. It is a mortal sin for parents to hinder their children from following the call which God gives them to become nuns, &c., or without just reason to hinder their marriage, or force them to marry.

Husbands and Wives. People must take great care not to receive the sacrament of marriage with bad dispositions, for this is often the reason why many things happen afterwards to make them unhappy. *Invalid marriages.* Married persons cannot marry again unless they are quite sure their present wife or husband is dead. There can be no marriage between blood relations as far as third cousins included, nor between a man and the relations of his wife, so far as third cousins included—and the wife the same—the child baptized, and its parents, cannot marry either the person who gave the baptism or the Godfather and Godmother. There can be no marriage between a Catholic and a per-

son not baptized. In all these and some other cases there can be no true marriage without a dispensation. The Church disapproves of marriages between Catholics and those who are not Catholics; but if such a marriage takes place, it is necessary that the children should be baptized in the Catholic Church, and brought up in the Catholic religion. It is a mortal sin to agree or consent that children shall be brought up in a false religion. *Love.* Hatred—cruelty—beating—giving their affections to another person. *Living together.* Leaving one another without just cause—the husband spending his evenings and his time in idle or bad company. *Family duties.* The husband must work for the support of his family, and not spend his wages in drinking, gambling, and the like, or spend unjustly what belongs to the wife or children. The wife must take care of the household, and not spend too much money, and she must obey her husband. *Particular duties of marriage.* 1. A wrong or improper use of marriage. 2. Wife not obeying the husband in the lawful duties of marriage. 3. Anything done before children which may scandalize

them. Observe, it is a mortal sin to do any thing for the purpose of destroying an infant unborn, even to save the mother's life.

III. *Masters.* 1 *In temporal things.* Ill treatment of servants—over-working them—not giving them food enough, or paying their wages—breaking their agreement. 2. *In morals.* Keeping wicked servants, especially if they have the care of children—allowing servants to use bad words, or go into bad company—asking servants to do anything forbidden by the law of God. 3. *Religion.* Masters must make their servants attend to their religious duties, and give them time for it. When it is necessary that some one should stop at home during Mass, it would be wrong not to let the servant take turns to go to Mass. It is a sin to make servants do servile work on Sundays without just reason.

IV. *Lawyers sin*—1. By undertaking a cause about property, if it is certainly an unjust one. 2. In criminal cases by proceeding against a person whom they know to be innocent, but they are allowed to defend in criminal cases. 3. By ignorance, and by not sufficiently exam-

ming the causes of their clients, and not warning them, if there is a probability that they will lose their cause. 4. By using unjust means, false oaths, &c. 5. by unnecessary delays, proceedings, and expenses. 6. By exacting excessive or illegal fees. 7. By making known to others the affairs of their clients, especially if it is injurious to them.

V. *Jurymen* sin by consenting to an unjust verdict.

VI. A *witness* in a court of justice is commonly obliged to tell the whole truth, and no thing but the truth.

VII. A *criminal* asked by a judge in a court of justice if he is guilty or not, is always allowed to answer, Not Guilty.

VIII. *Physicians, Doctors, Surgeons and Druggists* sin—1. By ignorance. 2. By carelessness. 3. By using doubtful instead of safe remedies. 4. By delaying the cure and making useless visits, in order to increase their profits. 5. By not admonishing when there is danger of death. 6. By neglecting the poor. 7. By telling the secrets of their patients.

IX. *Executors, Trustees and Guardians* sin by defrauding or by neglecting their trust.

X. *Clerks, stewards*, and those who are *hired* to take care of the property of others. See the examination for servants, p. 188.

N. B. All the above parties are obliged to make *restitution* for the *injury* they do.

XI. *Secret and forbidden Societies*. It is a mortal sin to be a member of a secret and forbidden society, such as societies of Freemasons, &c.

PRAYER AFTER EXAMINATION OF CONSCIENCE.

My good God, I am not discouraged, but I would wish to be humbled, and indeed I am. You are so good to me, and this the return! this the return! Did you deserve this from me?

And now, without your help I cannot be sorry, I cannot make one good resolution. Until you reach forth your hand, I remain chained. I wish to have true contrition. I wish to make a resolution to keep out of sin and the occasions of it. Help me, my good God, whom now I would love because you are so good. What good has my sin done me? The pleasure is past; the satisfaction, if it had any, is gone—a guilty conscience stays behind to tor-

ment. Help me, dear Lord, to be sorry. Save my soul, which thou hast redeemed with thy precious blood. I know what I will do. I will arise and go to my father; I will cast myself at the feet of your Priest; I will throw myself on your mercy, my God. Dear Blessed Virgin, holy guardian angel, come with me to confession.

HOW TO GO TO CONFESSION.

Kneel beside your ghostly father, at the grate of the confessional, so that your mouth will be near to his ear as possible.* Begin thus:

“Bless me, Father, for I have sinned.”

“I confess to Almighty God, to Blessed Mary ever Virgin,” as far as the words “in thought word and deed.” Then state, without waiting to be questioned, the length of time since you were last at confession—whether you received absolution, and whether you did your penance. Then begin, “I accuse myself,” and do accuse

* Some penitents commit a fault by holding themselves far away from the Priest, or too far to the part of the grate nearest the door of the confessional. This obliges the Priest to hurt his back by stooping forward. This should not be.

yourself each time you repeat the words of each sin in its turn clearly and distinctly, together with *the number of times* you committed it, as near as you can remember, and those circumstances which seem considerably to aggravate the guilt. Do not mention the name of any third person. Be brief and clear, and never mix up useless particulars with your accusations. Try hard to let your confessor enter into the state of your conscience as clearly as God does, and, conscious of your willingness to do that with the help of God, do not be afraid afterwards lest he did not understand you sufficiently. If the Priest says nothing to the contrary, be sure that he understands you. When you have confessed all that you can remember, finish thus :

“For these, and all other my sins which I cannot at this present call to my remembrance, I am heartily sorry, purpose amendment for the future, and most humbly beg pardon of God, and penance and absolution of you, my ghostly Father.”

“Therefore, I beseech the Blessed Mary ever Virgin, the Blessed Michael the archangel.” etc.

Your confession is ended. It is not the time

to think whether or not you forgot something. It is the time to forget yourself, and to take it for granted that the Priest understood every word you said. It is the time to listen to what he is going to say to you, to receive it from his lips as the words of Jesus Christ, addressed to you in particular under the circumstances that you now occupy. Listen then without anxiety, and then if, having enjoined a penance, he gives you absolution, bow down your head and receive it, repeating meanwhile an act of contrition.

“The sentence of absolution should be received,” says a learned Jesuit, “in a spirit of faith and hope, of humility and sorrow, of love and a sincere desire to make progress in virtue.”*

There are some who, when receiving absolution, or rather when about to receive it, repeat the following words: “At the words of the angel, the chains fell from the feet of St. Peter, and at the words of absolution pronounced by the priest, grant, O Lord, that all the chains of sin may fall from my soul.”

Absolved from your sins, retire from the con-

* Father Boone.

fessional, and return humble thanks for the grace you have received. Do not judge always by your feelings, of the nature or amount of the grace you have received. You carry away with you more than you feel or imagine. You were the enemy of God—you have become his friend; and God cherishes those who keep in His grace, with all a Father's affection.

Precious grace, which I carry in a frail vessel! My good God, help me to keep it. I will, with your help, carry myself carefully lest I lose it, or the least part of it. Confirm me, O my God, in your holy grace. Ever Immaculate Virgin Mary, my dearest mother, take me now for your own, and guard me as a part of your own property. If you pray for me, dear mother, I shall persevere. Pray then for me, your son and servant.

Perform your penance without unnecessary delay

In conclusion, remember the advice of St. Philip Neri: "that you are not to pray, and go to communion or desire to do so, for the sake of that sweet affection and devotion which you experience in it, for in this you will seek

yourself and not God; but we are to frequent both one and the other in order to become humble and obedient, gentle and patient: and when you discover these things in yourself, then you will gather the fruit of prayer and communion," as well as of your confessions.*

AFTER CONFESSION.

WHAT a change has been wrought in my soul! I sigh, and my sighs are sweet; I weep, and find happiness in the tears I shed. O, Father of mercies, what must be thy compassion to forgive me so many sins! Blessed be thy holy name. Create, I beseech thee, a new heart within me—a heart that shall be ever seeking to please thee and love thee. Penetrated with love and grief, it shall then be my study to keep my past sins continually before my eyes, and to weep over them as long as I live.

SENTIMENTS OF CONFIDENCE.

O Jesus, Son of the living God, who camest into the world to redeem and save my soul, I interpose Thy precious blood, Thy most holy

* Letter to Sister Anna Maria Trievi.

death and passion, Thy adorable wounds, and, above all, the wound in Thy sacred heart, as a shield between the divine justice and my sins. Henceforth my comfort and my trust shall be in Thee, O Son of God, who hast loved me, and hast given Thyself for me, and hast just applied to me the merits of this ineffable gift, in the sacrament of Penance.

PRAYER FOR CHRISTIAN COURAGE AND FOR-
TITUDE.

O God, who beholdest the depth of my misery, Thou alone canst heal it. * Bestow upon me, I beseech Thee, the gifts of faith, of hope, of charity, and of that Christian courage in which I am so deficient; and grant me grace to keep the eye of my soul continually fixed upon Thee, O Father Almighty, who givest nothing to Thy beloved children except for their salvation, and upon Jesus Thy Son, our pattern in suffering. Thou didst will that He should die upon the cross, in order that we might be saved; and that he should become a man of sorrows, in order to teach us the benefit of afflictions, Be silent, O self-indulgent nature, at the sight of Jesus, overwhelmed with disgrace and crushed

by sufferings. Exalt and inflame my soul, O my God; give me a heart firm against itself, and fearing nothing so much as to displease Thee. Give me a heart alarmed indeed at those eternal pains which separate the soul from Thee, but not at those sufferings which tend to prepare her for the happiness of possessing Thee in Thy kingdom. Thou seest the weakness and misery of Thy poor creature. She no longer has any resource in herself. All things have failed her, and better it should be so, if only Thou fail her not—if only she courageously seek in Thee for all that she despairs of finding in herself.

The above three prayers are taken from “Delights of Pious Souls.”

PSALM CII.

Benedic Anima.

BLESS the Lord, O my soul: and let all that is within me bless his holy name.

Bless the Lord, O my soul, and never forget all he hath done for thee.

Who forgiveth all thy iniquities: who healeth all thy diseases:

Who redeemeth thy life from destruction :
who crowneth thee with mercy and compassion :

Who satisfieth thy desire with good things :
thy youth shall be renewed like the eagle's.

The Lord doeth mercies and judgment for
all that suffer wrong.

He hath made his ways known to Moses ;
his wills to the children of Israel.

The Lord is compassionate and merciful ;
long-suffering and plenteous in mercy.

He will not always be angry : nor will he
threaten forever.

He hath not dealt with us according to our
sins ; nor rewarded us according to our iniqui-
ties.

For, according to the height of the heaven
above the earth, he hath strengthened his
mercy towards them that fear him.

As far as the east is from the west, so far
hath he removed our iniquities from us.

As a father hath compassion on his children,
so hath the Lord compassion on them that fear
him : for he knoweth our frame.

He remembereth that we are dust : man's
days are as grass, as the flower of the field so
shall he flourish.

For the spirit shall pass in him, and he shall not be : and he shall know his place no more.

But the mercy of the Lord is from eternity and unto eternity upon them that fear him :

And his justice unto children's children, to such as keep his covenant,

And are mindful of his commandments to do them.

The Lord hath prepared his throne in heaven, and his kingdom shall rule over all.

Bless the Lord, all ye his angels : you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

Bless the Lord, all ye his hosts : you ministers of his that do his will.

Bless the Lord, all his works : in every place of his dominion, O my soul, bless thou the Lord.

PSALM LXXXIV.

Benedixisti Domine.

LORD, thou hast blessed thy land : thou hast turned away the captivity of Jacob. Thou hast forgiven the iniquity of thy people : thou hast covered all their sins.

Thou hast mitigated all thy anger: thou hast turned away from the wrath of thy indignation.

Convert us, O God our Saviour: and turn off thy anger from us.

Wilt thou be angry with us for ever: or wilt thou extend thy wrath from generation to generation?

Thou wilt turn, O God, and bring us to life; and thy people shall rejoice in thee.

Show us, O Lord, thy mercy; and grant us thy salvation.

I will hear what the Lord God will speak in me: for he will speak peace unto his people:

And unto his saints: and unto them that are converted to the heart.

Surely his salvation is near to them that fear him: that glory may dwell in our land.

Mercy and truth have met each other; justice and peace have kissed.

Truth is sprung out of the earth; and justice hath looked down from heaven.

For the Lord will give goodness: and our earth shall yield her fruit.

Justice shall walk before him; and shall set his steps in the way.

THOUGHTS ON CONFESSION.

1. Try to make each confession with the same exactness and sorrow as though you knew it would be the last, as indeed it might be.

2. St. Francis of Sales says that a quarter of an hour's examination is enough for those who confess every eight days, and this made on the evening previous. There is no rule about this that applies equally to all classes of persons. Some are careless, others give themselves much useless uneasiness about this examination.

3. Having once put your confessor in the place of Jesus Christ, which place indeed he holds, put every confidence in him, and do not be afraid to tell him anything. Jesus Christ *emptied himself* to become a man and suffer for you. You will be surest to meet Him in the very depth of your own self-abasement. This is especially true in confession.

4. Declare everything with clearness and confidence.

5. "When the devil has failed in making a man fall," said St. Philip Neri, "he puts for-

ward all his energies to create distrust between the penitent and confessor, and so by little and little he gains his end at last."

6. "A most excellent means of keeping ourselves pure, is to lay open all our thoughts, as soon as possible, to our confessor, with the greatest sincerity, and keep nothing hidden in ourselves.

7. "When we go to confession we should accuse ourselves of our worst sins first, and of those things we are most ashamed of, because by this means we put the devil to greater confusion, and reap more fruit from our confession.

8. "One of the very best means of obtaining humility, is sincere and frequent confession."—*St. Philip Neri.*

9. Do not wait for a second fall into mortal sin. Go right to confession.

10. Be sure that you pray for your confessor. Put him often in the sacred heart of Jesus Christ, that he may draw thence the grace to conduct you thither himself. God only can reckon the fruit of this recommending our confessor to the Sacred Heart.

11. The heart of Jesus is immense, compassionate, discerning, generous, casting out on

every side sparks of God's love to enkindle our fervour, and repair most effectually our worst errors and defects. Do not fail then to obtain from it those abundant graces which will enable your confessor to make you a saint.

12. *Thanksgiving* after confession is a serious duty, which is sometimes overlooked or neglected. We have been reconciled to God. Let us return Him immediately our humble and heartfelt acknowledgment for the undeserved bounty we have received.

13. Tears, sighs, and *sensible* grief, are not indispensable to true contrition. Contrition consists essentially in the act of the will, which detests the sins it has committed, and makes a purpose never to commit them again.

14. The penance allotted by the Priest does not entirely acquit us before God of the temporal punishment due to our sins. It enables us to receive absolution. This consideration will encourage us in the spirit of mortification.

15. The true road to *peace* is docility in following the directions laid down by our confessor.

“Speak only of what concerns yourself. Let your statements be clear, short, and strictly

true. You go to confession to *accuse* yourself. Remember also that the chief and greatest good of confession is the obtaining *forgiveness of our sins*. This should be consolation enough, though we should get none other whatever.

SOME RULES

FOR THOSE WHO GO EVERY WEEK OR FIFTEEN DAYS TO
CONFESSION.*

Banishing scruples and anxiety of mind, devote the time allotted to examination of conscience, to the consideration of these few heads:

1. The faults which were committed voluntarily, and with full deliberation.

2. The faults against any particular recommendations which have been given to you, or the faults with which grace has most frequently reproached you.

3. The faults which might in any way have scandalized your neighbour, or hurt his feelings.

* Those who go every month, will find the same useful. These rules are taken from "Instructions in Solid Piety," by Rev. J. B. Boone, S. J

4. Those faults which, considering your past life, might cause you some day to relapse into your former disordered state.

5. Those faults which proceed from a want of resolution to offer to God those sacrifices which He requires from us in our state of life.

6. Lastly, those which, though not in themselves considerable, give evidence of some strong and dangerous passion, of which they are the remains or the consequences.

For the rest, it is better to leave them to the mercy of God, and declare them in some general manner which shall include all.

There are some poor souls who employ all the time of preparation in examining themselves, and who never give a thought to repentance, to good resolutions, or to *the great blessings conferred by the absolution* ; their whole attention is taken up with the minute detail of their miseries.

BEFORE HOLY COMMUNION.

ACT OF FAITH.

YES, my God, I believe by Thy grace, in this mystery of Thine ineffable goodness; and I beseech Thee to strengthen and increase in me this faith. I consign myself unreservedly to Thy tender compassion. I believe in its immeasurable extent, and, full of the most sweet confidence, I draw nigh unto Thee, my Saviour, my Brother, my Friend, my Spouse.

ACT OF HUMILITY.

"They that are whole need not the physician, but they that are sick. I came not to call the just, but sinners to penance." It is to "the heavy laden" and to the "wearied," that Thou sayest "Come." O goodness of my God! "Speak but the word, and my soul shall be healed." Yes, Lord, a single word of Thine is enough. With a word the stone becomes a child of Abraham. *Sanabitur anima mea*—I shall be healed.

HOPE.

"He that hopeth in me, shall never be put to confusion." I also cry out and say, *In te Do-*

mine speravi: Take courage, O my soul, we are going to Him who is *our hope*. We are going to be united with Him. O Jesus! O my Jesus! O Mary! O my mother, my refuge, my life, pray for me.

CONTRITION.

The goodness of God surpasses the guilt of the whole human race, and there is no sin which the blood of Jesus cannot efface. My God, vouchsafe to pardon me. Suffer me, O my Saviour, to linger a little while at Thy feet, at the foot of Thy cross, before I draw nigh to the holy Altar. Yes, I would choose death itself in preference to the misery of offending Thee any more.

LOVE.

Take confidence, O my soul; thou hast a God who loves thee. The tabernacle is about to be opened. Prepare thyself, my heart, to receive the source and essence of all love.

Soul.—O the love of my God! All that is within me cries unto Thee, O Lord. “And the Spirit and the Bride say, Come! and he that heareth, let him say Come!”

Jesus Christ.—Surely I come quickly.

Soul.—Amen. Come, Lord Jesus! Come!

PSALM XXVI.

Dominus Illuminatio.

Which may be said as thanksgiving, after receiving
the Holy Communion.

THE Lord is my light and my salvation;
whom shall I fear ?

The Lord is the protector of my life ; of
whom shall I be afraid ?

One thing have I asked of the Lord, this
thing will I seek after : that I may dwell in
the house of the Lord all the days of my life.

That I may see the delight of the Lord ; and
may visit his temple.

For he hath hidden me in his tabernacle ; in
the day of evil he hath protected me in the
secret place of his tabernacle.

He hath exalted me upon a rock ; and now
he hath lifted up my head above my enemies.

I have gone round, and have offered up in
his tabernacle a sacrifice of jubilation ; I will
sing and recite a psalm to the Lord.

Hear, O Lord, my voice, with which I have
cried to thee ; have mercy on me, and hear
me.

My heart hath said to thee ; my face hath

sought thee; thy face, O Lord, will I still seek.

Turn not away thy face from me; decline not, in thy wrath, from thy servant.

Be thou my helper; forsake me not; do not thou despise me, O God, my Saviour.

For my father and my mother have left me; but the Lord hath taken me up.

Set me, O Lord, a law in thy way; and guide me in the right path, because of my enemies.

Deliver me not over to the will of them that trouble me; for unjust witnesses have risen up against me, and iniquity hath lied to itself.

I believe to see the good things of the Lord in the land of the living.

Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord.

Glory be to the Father, etc.

Jesus Christ.—Behold, I stand at the door and knock.

Soul.—Come and stay with me, O Lord, for it gets late in the evening.

The following or similar Aspirations may be used while preparing for Communion.

O MY blessed Mother, obtain for me some portion of those virtues which made thee so agreeable to God, as to draw upon thee the favor of being the Mother of our Jesus. Remember, it is the same Jesus that I am to receive ; and assist me in preparing my poor heart for his reception.

O my good Angel ! it is your Lord, as well as mine, that I am going to receive ; help me to receive him worthily, &c.

O my God ! I have in myself nothing worthy of thee ; but I desire now, more than ever, to receive thee worthily—to have more faith, more hope, &c.

O Jesus, my God ! I am not worthy to receive thee, on account of my grievous and manifold sins, my innumerable infidelities, and my little love for thee, &c. But say only the word, that my soul shall be healed. Thou canst, with one word, supply every thing that is wanting in me. Say it then, I beseech thee, my merciful Saviour.

My sweet Saviour, I long to receive thee ; not only that I may be freed from my miseries, but chiefly that I may have the happiness of being united to thee : and since thou art so good as to desire to unite thyself to me, do thou thyself, I beseech thee, prepare me for the honor thou deignest to confer on me.

PRAYERS

WHICH MAY BE SAID DURING VISITS TO THE BLESSED
SACRAMENT, OR BEFORE HOLY COMMUNION.

I.

Come to me, all of you that labor, and are heavy laden, and I will refresh you. (St Matt. xi. 23.)

O MY Divine Saviour ! how amiable is this invitation of thy infinite mercy ! When I listen to these endearing words, and reflect on the loving tenderness from which they spring, my soul is penetrated with the most unbounded confidence in thee, who art my life and my mercy. Burdened and heavy laden, I flee to thee, and implore a remedy for such wounds as thou alone canst heal ; for such miseries as

thou alone canst clearly know, and sincerely compassionate.

II.

WHO art thou, O my sovereign Lord! and what am I? As for me, I am nothing, or rather worse than nothing; for I have had the misfortune to offend thee, to abuse thy graces, and grieve thee by innumerable sins, of which my life has been but one sad series. But in thee, O adorable, omnipotent, self-existing Being! *dwelleth all the fulness of the Godhead.* (Col. ii. 9.) Thou art most beautiful, incomprehensible, adorable, ineffable in all thy infinitely amiable perfections; supporting, filling, and overshadowing all things; thou dwellest in the highest heavens, yet willingly descendest into the wretched mansions of my miserable heart. But remember, O adorable Saviour! that during thy mortal life thou wast denominated the *friend of sinners* (St. Luke vii. 34), in which capacity I have claims on thee, superior to those of all others. Attracted by thy loving invitation, I come; and as thou hast called, thou wilt not reject me, or refuse

those graces which thou art more anxious to bestow than I am to receive.

III.

O DIVINE GOODNESS! thou didst descend on earth to fulfil all justice, and thy sacred life proves thy mission to have been perfectly accomplished; thy conduct towards men is still equitable, infinitely just. But what do I say? Surely, in the excessive profusion of graces and favors heaped on all mankind, and particularly on me, thy most unworthy servant, thou hast not consulted the dictates of justice; but hast rather listened to the voice of thy tenderest mercies. It is likewise said of thee, that thou wilt *render to every man according to his works* (St. Matt. xvi. 27): but O ineffable Goodness! hadst thou done so with me, I should long since have been buried in hell, and deprived of thy love—a punishment far more dreadful than all the evils of the world united. Yes, Lord! thou wouldst have treated me according to my works, hadst thou punished my long insensibility to the charms of thy love, by eternal banishment from

thy adorable presence—that presence which constitutes the felicity of the blessed ; for the heart that loves thee not is deserving of ten thousand hells. But, O boundless Mercy ! thou hast acted far otherwise : consulting only the dictates of thy ever-compassionate heart, thou didst earnestly pursue me, when I thoughtlessly fled from thee. When my heart, distracted and divided among creatures, forgot thee, its only repose and solid happiness, thou didst not forsake, but didst sweetly and unceasingly urge me to return, and be solely thine. How merciful has been thy conduct towards me, my dearest Lord ! Not on me, but on thy adorable self, was exercised all the rigor of thy justice—on thee was *the chastisement of our peace, and by thy bruises we are healed* (Isaias liii. 5). After such mercies, shall indifference or tepidity actuate my conduct towards thee ? No, most amiable Jesus, who hast done and suffered so much for me ; no, superabundant source of mercy and grace ; no, I will henceforward faithfully love and serve thee, and confidently hope for those eternal rewards, those inconceivable joys, thou hast

purchased for me by thy bitter death and passion.

IV.

I KNOW, O my Divine Saviour! that thou desirest me to approach thee, for thou remainest on this altar for no other purpose than to invite, console, nourish, strengthen, and sanctify the children of men. Oh! why, then, dost thou permit my infidelities to place a barrier between thee and me? Why dost thou allow imperfection and sin to remove from thee, one to whom thou offerest the life-giving nourishment of thy precious body, and whom thou invitest to the most intimate communications with thee? O adorable Sanctity! purify me, I conjure thee, from every stain; have no compassion on my pride and self-love; plunge, deeply plunge, into my guilty soul the sword of the liveliest contrition, and the bitterest regret; for every species of torment will be most welcome, provided it be followed by the possession of thee.

V.

COME, O my Sovereign Life and supreme

Good ! the door of my heart is open to receive thee, and I languish with desire, in expectation of thy merciful visit. Come, for *behold, he whom thou lovest is sick* (St. John xi. 3), and it is only thy presence that can restore him to health and animation. Come, O beloved and amiable Physician ! for well I know, *if thou wilt, thou canst make me clean* (St. Matt. viii. 2). Come, and in the voice of omnipotence call me forth from the sepulchre of sin and death, and in my renewed life let all the world see and admire how much thou hast loved me. Come, that I may pour all the miseries of my soul into thy compassionate and merciful heart.

VI.

ALAS, my Divine Lord ! how can I live in this valley of tears, if not animated, if not supported by thee ? and how shall I presume to approach thee in thy adorable Sacrament, impure and faithless as I am ? O my Jesus ! purify me by whatever means thou pleasest, but let not the privation of thy sacred presence in the Sacrament of thy love, be the punish-

ment of my transgressions. I am not ignorant of my poverty, wretchedness, and misery; no, my divine Saviour! I am well convinced that I am nothingness itself, and worthy of universal contempt. But thou camest on earth, *not to call the just, but sinners*, to repentance. Call me, then, to thee, O my adorable Redeemer! call me to thee in that tone of absolute authority, which originally drew me forth from nothing. Let the entire conquest of my heart be the triumph of thy irresistible power; let my innumerable miseries be the seat and throne of thy boundless mercy; and in those adorable arms, extended to receive all, let me find a refuge from my enemies, and from the wiles and deceits of my own self-love.

VII.

O MY GOD! when shall I have the happiness of being united to thee? When shall I be deaf to every other sound but that of thy sweet voice, and insensible to every other feeling but that of thy love? O my Jesus! friend and Saviour of my soul! while a happiness not conferred on Angels is within my reach; while

thy inconceivable mercy induces thee to give thyself to me, grant that I may never cease to *run after thee to the odor of thy ointments*, and that thou mayest be *my dearest in delights*. O my God and Saviour! remove, I beseech thee, every obstacle which retards my bliss; burst every bond which ties me to myself or to creatures.

VIII.

O HOLY BREAD, which strengthenest the heart of man! whoever *eateth* thee *shall live for ever*; he who doth not eat thee *shall not have that life* (St. John vi. 54-59). *How lovely are thy tabernacles, O Lord of hosts! My soul longeth for thee, O Sion, City of our God! My soul thirsts for thee, my God, thou Fountain of life eternal!* I am, I know, sinful, poor, and wretched; but I call on thee, my Almighty Redeemer. O do *take me up, and cast me into the sea!* into the sea of that blood which was shed for me; cover me with thy merits; support my weakness until my soul, having, in the strength of this divine food, travelled unsullied through the desert of this dangerous world, is, in thy Father's

house, for ever united to thee, its God and Saviour. *Amen.*

A PRAYER FOR A SPIRITUAL COMMUNION.

O MY sweet Saviour, Jesus Christ! thou art my Sovereign Good, the Fountain of all good, my God and my all. I most firmly believe, that for us sinners and for our salvation, thou wast pleased to come down from heaven, to take upon thyself, by the mystery of the incarnation, our human nature, and to become one of us, that so thou mightest be our High-Priest and Victim: I most firmly believe, that thou offeredst thyself upon the cross a sacrifice for us all after having suffered many cruel torments; and that, by thy glorious resurrection and admirable ascension, thou hast opened the gates of heaven for us. I most firmly believe, that in these sacred mysteries thou art truly and really present, and that thy sacred body and blood are here received by the faithful in remembrance of thy death. Oh! how happy are those souls, who

worthily receive thee in this divine Sacrament! Oh! what graces, what sanctity do they receive from the fountain of all sanctity! Oh! that I were so happy as to be worthy to approach, this day, to thy heavenly banquet, and to feed on the food of life, and bread of angels! But alas! I am the most wretched of all sinners, who, from my first coming to the use of reason, till this hour, have in innumerable ways offended thee, my God. My soul is overspread with a universal leprosy, covered on all sides with ulcers, and is unclean and filthy beyond measure, and therefore infinitely unworthy to approach the Lord of purity and sanctity. In this lamentable state, I dare not so much as look up towards thy altar, much less approach it. With eyes and heart cast down, and with a deep sense of my manifold treasons and great unworthiness, I humbly beg pardon of thee for all my sins, and implore thy mercy. O Fountain of mercy! have compassion on me, and suffer me at least to sigh after thee; and though I am unworthy of thy embraces, permit me, like the penitent Magdalen, to present myself at least before thy

feet, and wash them in spirit with my tears. Oh! may thy sacred blood, which thou hast shed for all sinners, cleanse my poor soul, this day, from all its filth! Oh! come to me, dear Lord, in spirit, and take possession of all the powers of my soul! May I be recollected in thee; enlighten my understanding, and inflame my will with thy love. Oh! let me be thine, and thou mine, from henceforth and for ever; and grant that nothing in life or death may ever separate me from thee any more. In this one prayer, hear me, O Lord; and in all things else do with me what thou wilt.

DEVOTIONS AFTER COMMUNION.

Having received your Divine Saviour, cast yourself, in spirit, at his sacred feet; speak to him with your heart; acknowledge your unworthiness, your incapability to adore, love, or thank him as he deserves; and remain, at least for some moments, in humble, grateful, and loving silence.

I RETURN thee most hearty thanks, O amiable Jesus, for the inestimable blessing I now enjoy. I praise and glorify thee with my

whole soul, for the numberless favors I have received from thy bounty. I adore thee now reposing within my breast. O my God and my all!—a thousand times welcome! May thy holy name be for ever blessed! O sovereign Lord of heaven! how amazing is the excess of thy goodness, in condescending to visit so poor, so vile, so abject a creature as I am. Thou hast vouchsafed to heap thy favors on dust and ashes; to come into this poor cottage—this house of clay, my earthly habitation—and to feed my soul with the heavenly banquet of thy most precious body and blood. Oh, teach me to entertain thee as I ought, and to make thee some suitable return for this thy infinite love. I would gladly make thee some offering in acknowledgment of the rich present thou hast made me, in giving thyself to me; but alas! dear Lord, thou knowest my poverty, and that I have nothing worthy of thy acceptance; nothing but what, on a thousand titles, is already thine. But, O my bountiful Saviour! such is thy goodness, that thou wilt be contented with the little I can give thee, although it be thine already. Thou

askest nothing but my heart,—and this I most willingly offer thee. Oh! be pleased to accept it, and make it wholly thine for ever. Take full possession of it; I offer it to thee without reserve; I desire to consecrate it eternally to thy service. Disengage it, therefore, from this moment, from the slavery of its passions and vices: stifle in it every desire, but that of loving and pleasing thee: inflame it with the fire of divine charity, that it may ever burn with thy love. Oh! may the sweet flames thereof consume my soul, so that I may die to the world for the love of thee, who hast vouchsafed to expire on the cross for the love of me. I cast myself entirely into the arms of thy mercy; and offer thee my whole being; my body with all its senses, and my soul with all its powers: that, as thou hast honored them both by thy real presence, so they may both be thy temple forever. Oh! sanctify and consecrate eternally to thyself this mansion, which thou hast, by a wonderful condescension, chosen this day for thy abode; and grant that, like Zaccheus, I may obtain thy benediction. I offer thee my memory, that it may be ever

recollected in thee; my understanding, that it may be always directed and enlightened by thy truth; and my will, that it may be ever conformable to thine. Oh! take me entirely into thy hands, with all that I have, and all that I am; and let nothing henceforward, either in life or death, ever separate me from thee any more. Make me according to thine own heart, and let my soul be thy habitation for ever. Draw me most powerfully after thee, and guide my steps, that I may cheerfully run in the paths of perfection,—teach me to do thy will in all things. Let thy blessing be upon all my actions, and thy grace direct my intentions, that the whole course of my life, and the principal design of my heart, may ever tend to the advancement of thy glory, the good of my neighbor, and the eternal salvation of my own soul. *Amen.*

O MY soul, bless the Lord; and let all that is within thee, praise and magnify his holy name. Pay him the best homage thou art able, and invite heaven and earth to join with thee in glorifying him for ever. O my God!

that I could now give thee as much praise, honor, and glory, as the blessed Spirits incessantly give thee in heaven! Oh, that I could adore thee with the spirit and affection of thy elect! But as I am unable to do this, accept, at least, this my desire and good will. Oh, all ye Angels of the Lord, bless the Lord: praise and glorify his holy name. Bless the Lord, all ye Saints; and let the whole Church of heaven and earth join in praising and giving him thanks for all his mercies and graces to me; and thus, in some measure, supply what is due from me. But as all this still falls short of what I owe thee for thy infinite love, I offer to thee, Eternal Father, this same Son of thine, whom thou hast given me, and his thanksgiving, which is of infinite value; this, I am sure, thou wilt accept. Look not, then, on my insensibility and ingratitude, but upon the face of thy Christ, and with him, and through him, receive this offering of my own poor self, which I desire to make thee. O Beauty ever ancient, and always new! too late have I known thee; too late have I loved thee. When shall I live only in thee, by thee, and

for thee alone? O my God and my all, when shall I see the day, when shall the happy time arrive, when, disgusted with the false happiness of this deceitful world, I shall seek comfort from thee alone, and find rest to my soul! O heavenly manna! O adorable Sacrament! O inestimable pledge of God's love to mankind! O standing memorial of Christ's passion and death! O inexhaustible fountain of divine grace! O boundless mercy! O divine charity! O sacred fire, ever burning, and never decaying! Hail, O loving Jesus, my only pleasure and delight—the joy of my soul and my portion for ever. Let my soul be sensible of the sweetness of thy presence; let me taste how sweet thou art, O Lord. Purify my heart from the dross of all earthly affections: deliver me from my vicious customs: remove from me all the baneful effects of concupiscence. Perfect me in charity, patience, humility, obedience, and all other virtues. Oh! may I rather die than ever wilfully offend thee! Oh! may I prove my gratitude, by my fidelity, to so good a God! Abolish the reign of sin, and establish the kingdom of grace in

all hearts. Let the light of thy countenance so shine upon all those who are in the darkness of infidelity, as to dispel their errors. Grant peace and union to all Christian nations, and preserve us from the dreadful scourges of war, famine, and pestilence. Convert all sinners; reconcile those who are at variance. Have mercy also on my parents, friends and benefactors, and on all those for whom I am in anywise bound to pray, that we may all love thee, and faithfully serve thee. Have mercy on all my enemies; forgive them their sins and fill both their hearts and mine with thy charity. Comfort all that are under any afflictions, sickness, or violence of pain. Support those who are under temptation; protect those that are in danger; and grant a happy passage to all that are in their last agony. Have mercy on thy whole Church, on all the clergy, and on all religious; that all may lead holy lives, and sanctify thy name. Extend thy mercy likewise to the souls of all the faithful departed, and admit them to the possession of thy eternal glory. Grant relief to us in all our respective necessities, remission of our

sins, the grace of final perseverance, and life everlasting. *Amen.*

AN ACT OF OBLATION.

O FATHER of mercies, and God of all consolation, how hast thou loved us, to whom thou hast given thy only-begotten Son, once for our ransom, and daily for the food of our souls! What can I, a wretched creature, return thee for this infinite charity? Verily, nothing else but this same beloved Son of thine, whom thou hast given me, and surely thou couldst give me nothing greater, or more worthy of thyself. Him, then, I offer to thee, O heavenly Father, with whom thou art always well pleased; him, whom thou hast lovingly delivered up to death for me, and given me in this most holy Sacrament, which we frequent for the everlasting memorial of his death. He is our High-Priest and Victim; he is the Propitiation for the sins of the whole world; he is our Advocate and Intercessor. Look down, then, upon him, and for his sake look down upon me, and upon us all. Remember all his

sufferings, which he endured here in his mortal life, his bitter anguish, his mortal agony and bloody sweat, all the injuries and affronts, all the blows and stripes, all the bruises and wounds that he received for us. Remember his death, which thou wast pleased should be the fountain of our life; and for the sake of his sacred passion, have mercy on us. Receive, O holy Father, Almighty and Eternal God, this holy and unspotted Victim, which I here offer thee, in union with that love, with which he offered himself to thee upon the altar of the cross. Receive him for the praise and glory of thy name; in thanksgiving for all the benefits bestowed on me, and on all mankind; in satisfaction also for all my sins, and for the benefit of thy whole Church, and the refreshment and succor of all thy faithful, living and dead: through the same Lord Jesus Christ thy Son.

AN ACT OF THANKSGIVING.

WHEN I reflect, O my God! on the innumerable blessings and favors thou hast heaped on me, from the first moment of my existence

to the present hour, I am penetrated with confusion; and my heart, overpowered with gratitude and love, is unable to express what I feel. I am surrounded on all sides with thy benefits. Thou art not only the God of the universe; thou art also, in a special manner, a God to me; so interested art thou in all that concerns my welfare, that thy attention seems to be fixed on me alone. Thou hast given me all that I am, and even all that thou art thyself. I can call thee, with as much reason as David could, *the God of my salvation, and my mercy*; my refuge and my support; my treasure and my inheritance. What do I say? Dost thou not deign at present to become my nourishment, to incorporate thyself with my very substance, that I may know the extent of thy love, and possess within my breast a pledge of eternal life? How great, then, will be my ingratitude, if henceforward I do not endeavor, to the utmost of my ability, to correspond with this infinite love, this marked predilection! O my God! may I never be unmindful of thy favors—may my right hand be forgotten, and my tongue cleave to my

mouth if ever I neglect to extol thy mercies ! But how shall I, a wretched, miserable creature, make thee a suitable return for all thou hast done for me ? In myself I have nothing ; but do I not possess, in the invaluable gift I have just received, an adequate thanksgiving—an offering worthy of thy supreme greatness ? Accept, then, O omnipotent Lord ! the uninterrupted praise and thanksgivings which thy dear Son offered thee from the moment of his incarnation, to the close of his mortal life ; particularly at the institution of this Sacrament, when, fully sensible of our weakness, and of the infinite value of the benefits then bestowed, he raised his eyes to thee, O omnipotent Father ! and in our name gave thanks. The sacrifice of my whole being is not worthy to be presented to thee ; but in offering thee to thyself, I look on my debts as abundantly discharged. May thy infinite mercies be for ever exalted, for having given me so excellent a means of repaying, in some manner, all the obligations I have contracted towards thy justice, as well as thy mercy.

AN ACT OF PETITION.

O most merciful Saviour! thou seest all my maladies, and all the wounds of my soul; thou knowest how prone I am to evil, and how backward and sluggish to good. Thou seest this self-love, that tyrannizes over my soul, which is so deeply rooted in my corrupt nature, and branches out into so many vices, so much pride and vanity, so much passion and envy, so much covetousness and worldly solicitude, so much sensuality and concupiscence. Oh! who can heal all these my evils, but thou, the true physician of my soul, who givest me thy body and blood in this blessed sacrament, as a sovereign medicine for all my infirmities, and a sovereign balsam for all my wounds. Dispel the darkness of ignorance and error from my understanding, by thy heavenly light; drive away the corruption and malice of my will, by the fire of divine love and charity; restrain all the motions of concupiscence, and all the irregular sallies of passion, that they may no more prevail over me; strengthen my weakness with heavenly fortitude; destroy this monster of self-love,

with its many heads, or, at least, chain down this worst of all my enemies, that it may no longer usurp the empire of my soul, which belongs to thee, and which thou hast taken possession of, this day; cut off the heads of this beast, and particularly that which annoys me most, and which is my predominant passion; stand by me henceforward in all my temptations, that I may never more be overcome; remove from me all dangerous occasions, and grant me this one favor, that I may rather die a thousand deaths than live to offend thee deliberately.

O my Jesus, thou art infinitely rich, and all the treasures of divine grace are locked up in thee: these treasures thou bringest with thee, when thou comest to visit us in this blessed Sacrament, and thou takest an infinite pleasure in opening them to us, to enrich our poverty. This gives me the confidence to present thee now with my petitions, and to beg of thee those graces and virtues which I very much need, as thou best knowest. Oh! increase and strengthen my belief of thy heavenly truths, and grant that henceforward I may

ever live by faith, and be guided by the maxims of thy Gospel. Teach me to be poor in spirit, to take off my heart from the love of these transitory things, and to fix it upon eternity; teach me, by thy divine example, and by thy most efficacious grace, to be meek and humble of heart, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure; that I may ever bewail my past sins, and by a daily mortification restrain all irregular inclinations and passions for the future. Above all things, teach me to love thee; teach me to be ever recollected in thee, and to walk always in thy presence; teach me to love my friends in thee, and my enemies for thee; grant me the grace to persevere to the end in this love. Let nothing in future be my comfort but thou, my Lord Jesus! nor let any thing afflict me hereafter but my sins, and whatever is displeasing to thy Divine Majesty. O Soul of Christ, sanctify me—Body of Christ, save me—Blood of Christ, purify me—Water issuing from the side of Christ, wash me—Passion of Christ, strengthen me! O good Jesus, graciously

hear me—hide me within thy wound—suffer me never to be separated from thee—call me at the hour of death, and command me to come to thee, that I may associate with the Saints and Angels, and the whole choir of celestial Spirits, to sing forth canticles of praise and glory to thy holy name for ever and ever, world without end. Amen, amen, sweet Jesus! amen.

ON INDULGENCES.

OUR Blessed Lord and Saviour, Jesus Christ during the whole course of His life on earth and more particularly during His three hours bitter agony on the cross, suffered very much more than was necessary for our salvation. The least drop of His precious blood would have been sufficient to redeem the world. The ever Blessed Virgin Mary never committed any sin. So far from it, she was conceived without sin. Yet she suffered extremely. St. John the Baptist was sinless from his birth; yet he did penance all his life, and his penance had great merit. Other saints after him suffered more than was absolutely necessary to reach heaven. Here, then, is a great accumulation of merit in God's great storehouse of grace--the Catholic Church. Was that excess of charity for nothing? God forbid!

There it is; but who shall dispense it, and apply it according to the intention of Almighty God? Who shall, indeed, unless he to whom the words were addressed, "Whatsoever thou shalt bind on earth, shall be bound also in

heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven." St. Peter and his successors, the Bishops of Rome, have that great treasure of merit to apply as they will.

For what shall they use it? For the remission of sin? That is impossible. The sacrament of Penance is the medium of reconciliation which Christ himself has provided.

Those superabundant merits must in some way be applied, then, to the advantage of souls in the state of grace, and such only. How may one who has already had his sins forgiven and their guilt remitted derive advantage from them? Listen: When God forgives sin as to the stain of guilt it leaves on the soul, He does not at the same time release the debt of temporal punishment it has incurred. One remains liable to suffer punishment in this world, and in the other to be detained from heaven in purgatory until God's holy justice shall have been satisfied.

Here is where indulgences have their application. The effect of an indulgence is to remit the whole or a part of that temporal punishment which remains due to sin, after the

guilt and eternal punishment have been remitted in confession. A *plenary* indulgence is one which remits the whole penalty. A *partial* indulgence remits only a part, corresponding to what would be remitted by a certain number of days, weeks or years of the old canonical penance.

In order to gain an indulgence, then, one must be in a state of grace, that is, free from the guilt of mortal sin ; and must also perform some good work specified, as a condition for obtaining the indulgence. There are a great number of prayers and good works to which indulgences have been attached by different Popes, if performed in proper dispositions. Some of these may be done on behalf of souls suffering in purgatory. I shall enumerate a few, remarking at the same time that it is a good counsel to make every morning, in your own mind, the intention of gaining whatever indulgence might happen to be attached to any good work you would perform in the course of the day, not aware at the time of such indulgence for doing it.

INDULGENCE FOR RESIGNATION TO THE WILL
OF GOD.

Pope Pius VII., May 19, 1818, grants an indulgence of one hundred days to all those who, with a contrite heart, shall say devoutly once a day, the following ejaculatory prayer :

“May the most just, most high, and most amiable will of God be done, praised, and eternally exalted in all things.”

Sixtus V., July 11, 1587, granted an indulgence of one hundred days to those who should reciprocally salute each other thus:—the first says: “Laudetur Jesus Christus”—“Praised be Jesus Christ.” And the other answers, “Amen,” or “In sæcula—Forever.”

The same Pope grants an indulgence of twenty-five days to all who shall devoutly invoke the holy names of Jesus and Mary.

Those who during life have been accustomed to salute each other in the above manner, or frequently to invoke the holy names of Jesus and Mary, will gain a plenary indulgence at the hour of death, provided they then invoke orally, or mentally if unable to speak, these holy names with a contrite heart.

By a concession of John XXII., they who bow the head respectfully when pronouncing or when hearing the names of Jesus and of Mary, may gain twenty days indulgence; if they do it at *Gloria Patri*, thirty days.

Ejaculation in honor of the Blessed Virgin, Pius VII., Nov. 21, 1793, granted a hundred days indulgence to all who should say, with a devout and contrite heart, the following prayer :

“In thy conception, O Virgin Mary, thou wert immaculate; pray for us to the Father, whose Son Jesus, conceived of the Holy Ghost, thou didst bring forth.”

PRAYER TO OUR GUARDIAN ANGEL.

Pius VI. granted an indulgence of one hundred days to those who recite with contrition and devotion the following prayer :

Let us pray :

“Angel of God, who art my guardian—illuminate, guard, govern, and direct me, who have been committed to thee by the supernal clemency. Amen.”

They who have said this prayer to their good angel morning and evening, for the space

of a year, may gain a plenary indulgence on the 2d of October, by going to Holy Communion, having previously confessed themselves to Priest.

INDULGENCE FOR TEACHING CATECHISM.

Paul V. granted an indulgence of one hundred days to fathers and mothers, masters and mistress s, every time they teach the catechism in their houses to their children or servants; and an indulgence of one hundred days to all who shall, during half an hour, study or teach the catechism.

Other indulgences are granted to those who pray for the dying—who pray that Christians may be preserved from sudden death, etc.

AGONY OF JESUS.

Let us say three Our Fathers in honour of the agony of Jesus, and three Hail Marys in honor of our Lady's dolours, for the faithful who are at this day, throughout the world, in their last agony.

Indulgences for the above exercise, three hundred days every recital. Plenary on the usual conditions once a month; both applicable to the dead.

THE SEVEN PENITENTIAL PSALMS.

“ There shall be joy before the Angels of God upon one sinner doing penance ”

REMEMBER not, O Lord! our offences, nor those of our parents, and take not revenge on our sins.

PSALM VI.

Domine ne in furore.

1. David, in deep affliction. prays for a mitigation of the divine anger. 4. in consideration of God's mercy; 5. his glory; 6. his own repentance; 8. by faith triumphs over his enemies.

O LORD, rebuke me not in thy indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly; but thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul O save me for thy mercy's sake.

For there is no one in death that is mindful of thee: and who shall confess to thee in hell?

I have laboured in my groanings: every night

I will wash my bed, I will water my couch with my tears.

My eye is troubled through indignation : have grown old amongst all my enemies.

Depart from me, all ye workers of iniquity : for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication : the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled : let them be turned back, and be ashamed very speedily.

Glory be, &c.

PSALM XXXI.

Beati quorum.

1. Blessings of remission of sins ; 3. misery of impenitence ; 6. confession of sins bringeth ease ; 8. safety ; 14. joy.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old ; whilst I cried out all the day long.

For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the horn is fastened

I have acknowledged my sin to thee, and my injustice I have not concealed.

I said I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to thee, in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way in which thou shalt go: I will fix my eyes upon thee.

Do not become like the horse and the mule, which have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice ye just: and glory, all ye right of heart. Glory be, &c.

PSALM XXXVII

Domine, nō in furore.

1. David's extreme anguish ; 15. he hoped in God
18. his resignation, grief ; 22. fervent prayer.

REBUKE me not, O Lord, in thy indignation,
nor chastise me in thy wrath.

For thy arrows are fastened in me : and thy
hand hath been strong upon me.

There is no health in my flesh, because of
thy wrath : there is no peace for my bones, be-
cause of my sins.

For my iniquities are gone over my head ;
and as a heavy burden are become heavy upon
me.

My sores are putrified and corrupted, because
of my foolishness.

I am become miserable, and am bowed down
even to the end : I walked sorrowful all the
day long.

For my loins are filled with illusions ; and
there is no health in my flesh.

I am afflicted and humbled exceedingly : I
roared with the groaning of my heart.

Lord, all my desire is before thee : and my
groaning is not hidden from thee.

My heart is troubled, my strength hath left me, and the light of mine eyes itself is not with me.

My friends and my neighbours have drawn near, and stood against me.

And they that were near me stood afar off; and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

But I, as a deaf man, heard not; and as a dumb man not opening his mouth.

And I became as a man that heareth not, and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped; thou wilt hear me, O Lord my God.

For I said: Lest at any time my enemies rejoice over me; and whilst my feet are moved, they speak great things against me.

For I am ready for scourges; and my sorrow is continually before me.

For I will declare my iniquity; and I will think for my sin.

But my enemies live, and are stronger than I; and they that hate me wrongfully are multiplied.

They that rendered evil for good have detracted me, because I followed goodness.

Forsake me not, O Lord my God; do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

Glory be, &c.

PSALM CXXIX

De profundis.

An excellent model for sinners imploring the divine mercy.

Out of the depths I have cried to thee, O Lord: Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy ; and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Glory be to the Father, &c.

PSALM CXLII.

Domine exaudi.

1. David prayeth for favor in judgment ; 3. represents his distress ; 7. he prayeth for grace ; 9. for deliverance ; 10. for sanctification ; 12. victory over his enemies.

HEAR, O Lord, my prayer ; give ear to my supplication in thy truth ; hear me in thy justice.

And enter not into judgment with thy servant : for in thy sight no man living shall be justified.

For I did eat ashes like bread, and mingled y drink with weeping.

Because of thy anger and indignation : for having lifted me up thou hast thrown me down.

My days have declined like a shadow, and I am withered like grass.

But thou, O Lord, endurest for ever; and thy memorial to all generations.

Thou shalt arise, and have mercy on Sion: for it is time to have mercy on it; for the time is come.

For the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

For the Lord hath built up Sion: and he shall be seen in his glory.

He hath had regard to the prayer of the humble: and he hath not despised their petition.

Let these things be written unto another generation: and the people that shall be created shall praise the Lord:

Because he hath looked forth from his high sanctuary: from heaven the Lord hath looked upon the earth:

That he might hear the groans of them that are in fetters; that he might release the children of the slain.

That they may declare the name of the Lord in Sion, and his praise in Jerusalem.

When the people assembled together, and kings, to serve the Lord.

He answered him in the way of his strength
Declare unto me the fewness of my days.

Call me not away in the midst of my days :
thy years are unto generation and generation.

In the beginning, O Lord, thou foundedst the
earth and the heavens are the works of thy hands.

They shall perish, but thou remainest : and
all of them shall grow old like a garment :

And as a vesture thou shalt change them,
and they shall be changed. But thou art al-
ways the self-same, and thy years shall not fail.

The children of thy servants shall continue :
and their seed shall be directed for ever.

Glory be to the Father, &c.

PSALM L.

Miserere.

1. David prayeth for the remission of his sins ; 8. for perfect sanctity ; 17. God delighteth less in sacrifice than in a contrite heart ; 19. David prayeth for the building of a temple in Jerusalem—figuratively, the exaltation of the Church.

HAVE mercy on me, O God, according to thy
great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee; that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities; and in sins did my mother conceive me.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness; and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, God; and renew a right spirit within my bowels.

Cast me not away from thy face ; and take not thy holy spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways : and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation : and my tongue shall extol thy justice.

O Lord, thou wilt open my lips : and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it ; with burnt offerings thou wilt not be delighted. A sacrifice to God is an afflicted spirit : a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will, with Sion ; that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt offerings : then shall they lay calves upon thy altar.

Glory be, &c.

PSALM CL.

Domine exaudi.

1. The extreme affliction of the Psalmist; 12. the eternity and mercy of God; 19. to be recorded and praised by future generations; 26. the unchangeableness of God.

HEAR, O Lord, my prayer; and let my cry come to thee.

Turn not away thy face from me : in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke, and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered : because I forgot to eat my bread.

Through the voice of my groaning, my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness : I am like a night-raven in the house.

I have watched, and am become as a sparrow all alone on the house-top.

All the day long my enemies reproach me ; and they that praised me did swear against me.

For the enemy hath persecuted my soul : he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old ; and my spirit is in anguish within me : my heart within me is troubled.

I remembered the days of old : I meditated on all thy works : I meditated on the works of thy hands.

I stretched forth my hands to thee : my soul is as earth without water unto thee.

Hear me speedily, O Lord : my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning ; for in thee have I hoped.

Make the way known to me, wherein I should walk ; for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord, to thee have I fled : teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land : for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble : and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my

soul: for I am thy servant. Glory be to the Father, &c.

Remember not, O Lord! our offences, nor those of our parents, and take not revenge of our sins.

THE LITANY OF THE SAINTS.

Ant. Remember not, O Lord, our offences, nor those of our parents, and take not vengeance on our sins.

KYRIE eleison.	† LORD, have mercy on us.
Christe eleison.	Christ, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Christe audi nos.	Christ, hear us
Christe exaudi nos.	Christ, graciously hear us.
Pater de cœlis Deus, miserere nobis.	God the Father of hea- ven, have mercy on us.
Flli Redemptor mundi Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.

Spiritus Sancte Deus,	†	God the Holy Ghost,	
miserere nobis.		have mercy on us.	
Sancta Trinitas unus		Holy Trinity, one God,	
Deus, miserere nobis.		have mercy on us.	
Sancta Maria, ora pro		Holy Mary, pray for us.	
nobis.			
Sancta Dei geni-	} Ora, &c.	Holy Mother of	} Pray for us.
trix,		God,	
Sancta Virgo vir-		Holy Virgin of	
ginum,		virgins,	
Sancte Michael,		St. Michael,	
Sancte Gabriel,		St. Gabriel,	
Sancte Raphael,		St. Raphael,	
Omnes sancti Angeli		All ye holy Angels	
et Archangeli, orate		and Archangels,	
pro nobis,			
Omnes sancti beatorum		All ye holy orders	
Spirituum ordines,		of blessed Spi-	
orate pro nobis,		rits,	
Sancte Joannes Bap-		St. John the Bap-	
tista, ora, &c.		tist,	
Sancte Joseph, ora, &c.		St. Joseph,	
Omnes sancti patri-		All ye holy patri-	
archæ et prophetæ,		archs and pro-	
orate pro nobis,	†	phets,	

Sancte Petre,
 Sancte Paule,
 Sancte Andrea,
 Sancte Jacobe,
 Sancte Joannes,
 Sancte Thoma,
 Sancte Jacobe,
 Sancte Philippe,
 Sancte Bartholo-
 mæe,

Sancte Matthæe,
 Sancte Simon,
 Sancte Thaddæe,
 Sancte Mathia,
 Sancte Barnaba,
 Sancte Luca,
 Sancte Marce,

Omnes sancti apostoli
 et evangelistæ, orate
 pro nobis.

Omnes sancti discipuli
 Domini, orate pro
 nobis,

Omnes sancti innocen-
 tes, orate pro nobis.

† St. Peter,
 St. Paul,
 St. Andrew,
 St. James,
 St. John,
 St. Thomas,
 St. James,
 St. Philip,
 St. Bartholomew,

Orate pro nobis.

St. Matthew,
 St. Simon,
 St. Thaddeus,
 St. Matthias,
 St. Barnabas,
 St. Luke,
 St. Mark,

All ye holy apos-
 tles and evan-
 gelists,

All ye holy disci-
 ples of our Lord.

All ye holy inno-
 cents,

Pray for me.

Sancte Stephane, ora	†	St. Stephen,	} Pray for us.
pro nobis.			
Sancte Laurenti, ora		St. Laurence,	
pro nobis.			
Sancte Vincenti, ora		St. Vincent,	
pro nobis.			
Sancti Fabiane et Se-		SS. Fabian and Se-	
bastiane, orate pro		bastian,	
nobis.			
Sancti Joannes et Paule,		SS. Paul and John,	
orate pro nobis.			
Sancti Cosma et Dami-		SS. Cosmas and	} Pray for us.
ane, orate pro nobis.		Damian,	
Sancti Gervasi et Pro-		SS. Gervase and	
tasi, orate pro nobis.		Protase,	
Omnes sancti martyres,		All ye holy mar-	
orate pro nobis.		tyrs,	
Sancte Sylvester,	} Ora pro nobis.	St. Sylvester,	
Sancte Gregori,		St. Gregory,	
Sancte Ambrosi,		St. Ambrose,	
Sancte Augustine,		St. Augustine,	
Sancte Hieronymus		St. Jerome,	
Sancte Martine,		St. Martin,	
Sancte Nicolae,		St. Nicholas,	
Omnes sancti pontifices		All ye holy bish-	
et confessores, orate		ops and confes-	
pro nobis.	†	sors,	

Omnes sancti doctores, [†] All ye holy doc-
orate pro nobis. tors,

Sancte Antoni, ora, &c. St. Anthony,

Sancte Benedicte, ora St. Benedict,
pro nobis.

Sancte Bernarde, ora St. Bernard,
pro nobis.

Sancte Dominice, ora St. Dominic,
pro nobis.

Sancte Francisce, ora St. Francis,
pro nobis.

Omnes sancti sacer- All ye holy priests
dotes et levitæ, orate and levites,
pro nobis.

Omnes sancti monachi All ye holy monks
et eremitæ, orate, &c. and hermits.

Sancta Maria Mag- St. Mary Magda-
dalena, len,

Sancta Agatha, St. Agatha,

Sancta Lucia, St. Lucy,

Sancta Agnes, St. Agnes,

Sancta Cæcilia, St. Cecilia,

Sancta Catharina, St. Catharine,

Sancta Anastasia, St. Anastasia,

Omnes sanctæ virgines All ye holy virgins
et viduæ, orate, &c. [†] and widows,

Præe for us.

Ora, &c.

Omnes sancti et sanctæ	†	All ye men and women,
Dei, intercedite pro nobis.		Saints of God, make intercession for us.
Propitius esto, parce nobis, Domine.		Be merciful unto us, spare us, O Lord.
Propitius esto, exaudi nos, Domine.		Be merciful unto us, graciously hear us, O Lord.
Ab omni malo, libera nos, Domine.		From all evil, O Lord deliver us.
Ab omni peccato,	} <i>Libera nos, Domine.</i>	From all sin,
Ab ira tua,		From thy wrath,
A subitanea et improvisa morte,		From a sudden and unprovided death,
Ab insidiis diaboli,		From the deceits of the devil,
Ab ira, et odio, et omni mala voluntate,		From anger, hatred and all ill-will,
A spiritu fornicationis,		From the spirit of fornication,
A fulgure et tempestate,		From lightning and tempest.
A morte perpetua,		From everlasting death,
		†

O Lord, deliver me.

Per mysterium
sanctæ incarna-
tionis tuæ,

Per adventum
tuum.

Per nativitatem
tuam,

Per baptismum et
sanctum jejuni-
um tuum,

Per crucem et pas-
sionem tuam.

Per mortem et se-
pulturam tuam,

Per sanctam res-
urrectionem tu-
am,

Per admirabilem
ascensionem tu-
am,

Per adventum
Spiritus sancti
Paracliti,

In die judicii,

† Through the mys-
tery of thy holy
incarnation,

Through thy com-
ing,

Through thy na-
tivity.

Through thy bap-
tism, and holy
fasting.

Through thy cross
and passion,

Thro' thy death
and burial,

Through thy holy
resurrection,

Through thine ad-
mirable ascen-
sion,

Through the com-
ing of the Holy
Ghost, the Com-
forter,

In the day of judg-
ment,

Libera nos, Domine.

O Lord, deliver us.

Peccatores, te rogamus, † We sinners beseech
audi nos. thee to hear us.

Ut nobis parcas,

That thou spare

us,

Ut nobis indul-
geas,

That thou pardon

us,

Ut ad veram pœ-
nitentiam nos
perducere dig-
neris,

That thou vouch-
safe to bring us
to true penance,

Ut Ecclesiam tuam
sanctam regere
et conservare
digneris,

That thou vouch-
safe to govern
and preserve
thy holy church

Ut dominum Apos-
tolicum et om-
nes ecclesiasti-
cos ordines in
sancta religione
conservare dig-
neris,

That thou vouch-
safe to preserve
our apostolic
prelate, and all
ecclesiastical or-
ders in holy re-
ligion,

Ut inimicos sanctæ
Ecclesiæ humi-
liare digneris,

That thou vouch-
safe to humble
the enemies of
the holy Church.

Te rogamus, audi nos.

We beseech thee to hear us.

Ut regibus et principibus Christianis pacem et veram concordiam donare digneris,

Ut cuncto populo Christiano pacem et unitatem largiri digneris,

Ut nos metipsos in tuo sancto servitio confortare et conservare digneris,

Ut mentes nostras ad cœlestia desideria erigas,

Ut omnibus benefactoribus nostris sempiterna, bona retribuas,

† That thou vouchsafe to give peace and true concord to Christian kings and princes,

That thou vouchsafe to grant peace and unity to all Christian people,

That thou vouchsafe to confirm and preserve us in thy holy service,

That thou lift up our minds to heavenly desires,

That thou render eternal good things to all our benefactors,

Te rogamus, audi nos

We beseech thee to hear us.

Ut animas nostras,
fratrum, propin-
quorum, et ben-
efactorum nos-
trorum, ab æter-
na damnatione
eripias,

Ut fructus terræ
dare et conser-
vare digneris,

Ut omnibus fideli-
bus defunctus
requiem æter-
nam donare dig-
neris,

Ut nos exaudire
digneris,

Fili Dei,

Agnus Dei, qui tollis
peccata mundi, parce
nobis Domine.

✠ That thou deliver
our souls, and
those of our
brethren, kins-
folks, and bene-
factors, from
eternal damna-
tion,

That thou vouch-
safe to give and
preserve the
fruits of the
earth

That thou vouch-
safe to give
eternal rest to
all the faithful
departed,

That thou vouch-
safe graciously
to hear us,

Son of God,

Lamb of God, who
takest away the sins
of the world, spar-
us, O Lord.

Te rogamus, audi nos.

We beseech thee to hear us.

<p>Agnus Dei, qui tollis peccata mundi, exau- di nos Domine.</p>	<p>Lamb of God, who tak- est away the sins of the word. graciously hear us, O Lord.</p>
--	---

<p>Agnus Dei, qui tollis peccata mundi, mis- erere nobis.</p>	<p>Lamb of God, who tak- est away the sins of the world, have mer- cy on us.</p>
---	--

<p>Christe, audi nos. Christe, exaudi nos. Kyrie eleison. Chris- te eleison. Kyrie eleison. Pater nos- ter, <i>secreto</i>.</p>	<p>Christ, hear us. Christ, graciously hear us. Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father, <i>in an under tone</i>.</p>
---	--

<p>V. Et ne nos inducas in tentationem,</p>	<p>V. And lead us not into temptation.</p>
---	--

<p>R. Sed libera nos a malo.</p>	<p>R. But deliver us from evil.</p>
--------------------------------------	---

SALM LXIX.

<p>DEUS, in adjutorium meum intende: *Do- mine, ad juvandum me festina.</p>	<p>O God, come to my assistance: *O Lord, make haste to help me.</p>
---	--



Confundantur et rev-
ereantur, *qui quærun-
t animam meam :

Avertantur, retror-
sum, et erubescant,
*qui volunt mihi mala :

Avertantur statim er-
ubescences, *qui dicunt
mihi : Euge, euge.

Exultent et lætentur
in te omnes qui quærun-
t te, *et dicant semper :
Magnificetur Dominus ;
qui diligunt salutare
tuum.

Ego vero egenus et
pauper sum : *Deus,
adjuva me.

Adjutor meus et lib-
erator meus es tu : *Do-
mine, ne moreris.

Gloria Patri, &c.

Let them be con-
founded and ashamed
*that seek my soul :

Let them be turned
backward, and blush for
shame *that desire evils
to me :

Let them be present-
ly turned away blush-
ing for shame *that say
to me : 'Tis well, 'tis
well.

Let all that seek thee
rejoice and be glad in
thee, *and let such as
love thy salvation say
always : The Lord be
magnified.

But I am needy and
poor ; *O God, help me.

Thou art my helper
and my deliverer : *O
Lord, make no delay.

Glory be to the Fa-
ther, &c.

V. Salvos fac servos⁺
tuos.

R. Deus meus, sperantes in te.

V. Esto nobis. Domine, turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

V. Domine, non secundum peccata nostra facias nobis.

R. Neque secundum iniquitates nostras retribuas nobis.

V. Oremus pro pontifice nostro, N.

R. Dominus conservet eum, et vivificet eum, et beatum faciat

V. Save thy servants.

R. Trusting in thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us at all.

R. Nor the son of iniquity have any power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither reward us according to our iniquities.

V. Let us pray for our chief bishop, N.

R. The Lord preserve him, and give him life, and make him blessed

eum in terra, et non tradat eum in animam inimicorum ejus. upon earth, and deliver him not to the will of his enemies.

V. Oremus pro benefactoribus nostris.

V. Let us pray for our benefactors.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus, propter nomen tuum, vitam æternam. *Amen.* R. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all those who have done us good. *Amen.*

V. Oremus pro fidelibus defunctis.

V. Let us pray for the faithful departed.

R. Requiem æternam dona eis, Domine: et lux perpetua luceat eis. R. Eternal rest give them, O Lord; and let perpetual light shine upon them.

V. Requiescant in pace.

V. May they rest in peace.

R. Amen.

R. Amen.

V. Pro fratribus nostris absentibus.

V. For our absent brethren.

R. Salvos fac servos tuos, Deus meus, sperantes in te. R. O my God, save thy servants trusting in thee.

V. Mitte eis, Domine, [♂] auxilium de sancto.	V. Send them help, O Lord, from thy holy plce.
R. Et de Sion tuere eos.	R. And from Sion pro- tect them.
V. Domine, exaudi orationem meam.	V. O Lord, hear my prayer.
R. Et clamor meus ad te veniat.	R. And let my cry come unto thee.

Let us pray :

O God, whose property is always to have mercy, and to spare, receive our petition ; that we, and all thy servants who are bound by the chains of sin, may, by the compassion of thy goodness, be mercifully absolved.

Hear, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them that confess to thee ; that, in thy bounty, thou mayest give us pardon and peace.

Out of thy clemency, O Lord, show thy unspeakable mercy to us ; that so thou mayest both acquit us of our sins, and deliver us from the punishments we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and

turn away the scourges of thy anger, which we deserve for our sins.

- O Almighty and Eternal God, have mercy on thy servant, N. our chief bishop, and direct him according to thy clemency, into the way of everlasting salvation ; that, by thy grace, he may desire those things that are agreeable to thee, and perform them with all his strength.

O God, from whom are all holy desires, right counsels and just works, give to thy servants that peace which the world cannot give ; that our hearts may be disposed to keep thy commandments, and the fear of enemies being removed, the times, by thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of thy holy spirit, that we may serve thee with chaste bodies, and please thee with clean hearts.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, the remission of all their sins ; that, through pious supplications, they may obtain the pardon which they have always desired.

Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance ; that every prayer and

work of ours may begin always from thee, and by thee be happily ended.

O Almighty and Eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they, for whom we have determined to offer up our prayers, whether this world still detains them in the flesh, or the world to come has already received them out of their bodies, may, by the clemency of thy goodness, all thy Saints interceding for them, obtain pardon and full remission of all their sins: Through our Lord Jesus Christ, thy Son, who liveth and reigneth, one God with thee, and the Holy Ghost, world without end. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. May the Almighty and most merciful Lord graciously hear us.

R. Amen.

And may the souls of the faithful departed, through the mercy of God, rest in peace.

Amen.

NOTE.—There are only three *Litanies* that bear the solemn sanction of the Church viz., the *Litany of the Saints*, the *Litany of Loretto*, and that of the *Holy Name of Jesus*; all of which are indulgenced.

THE SACRAMENT OF EXTREME UNCTION.

NEVER is a soul so helpless as in severe sickness and at the approach of death. The consequences of past sins, anxiety of mind, infirmities, languor, disinclination for what is good, torpor, fear—all concur to render its condition truly pitiable. The goodness and wisdom of Jesus Christ has foreseen to provide a remedy for as many as have the happiness to belong to His Church. Such are not left alone and unaided, to battle with disease and temptation of the devil in their last mortal agony. God's own medicine is theirs—the remedy instituted and prescribed by Jesus Christ himself, and transmitted down to the present day by the Apostles and their successors.

Favoured children of God, indeed, they who belong to the one fold of the one Shepherd! The sacrament of Extreme Unction has always existed in the Catholic Church and always will. "Is any sick among you," says St. James (Chap. V., v. 14), "let him call in the Priests of the church, and let them pray over him, anointing him with oil ; and the prayer of faith shall save the sick man, and the

Lord shall raise him up, and if he be in sins they shall be forgiven him." The sacrament of Extreme Unction confers sanctifying grace, with certain actual graces proper to this sacrament, which in a wonderful manner re-create the sick man, and strengthen him against the temptations of the devil. Sometimes also this sacrament restores health to the body. They, therefore, who neglect to receive it till the disease has become so violent that they cannot be cured without a miracle, commit indeed a great error. Let us value God's medicine *at least* as much as we do that of earthly physicians, who themselves cannot cure us unless it be His will, nor then without His help. Let us have the faith of God, and the mountains will melt away before the light of His countenance, leaving us well content to be dissolved and go to Him, our eternal repose; or, with the experience of recovered strength, to live a little longer and serve him better than we did before.

How is Extreme Unction administered? The Priest with his thumb applies consecrated oil to the eyes, ears, nostrils, mouth, hands, and

feet of the patient,* repeating at each unction the requisite words, such as—"Through this holy unction ✠, and through His most tender mercy, may the Lord pardon thee whatever sins thou has committed by seeing." At the anointing of the ears, he says "by hearing;" at the unction of the hands, he substitutes the words "by touching;" at that of the feet, "by walking," etc.

This oil, which, in connection with the words of the Priest, God makes the channel of so great grace, is consecrated by the Bi-hop in the morning, on Thursday in Holy Week every year, in the Cathedral Church of each diocese, according to ancient usage. The ceremony takes place before the solemn Mass of Holy Thursday, and is a very solemn and imposing function.

* If the sick person be not a Priest, the holy oil is applied to the inside or palm of the hand. If a Priest, to the back of the hand, as the inside has been consecrated by oil at ordination.

PRAYERS

WHICH MAY BE SAID WHILE RECEIVING EXTREME
UNCTION.*

Preparation.

Now I desire to be anointed, O Lord, as thou hast commanded me by Thy apostle ; grant I beseech thee, that by this holy unction and the prayers of the Church, I may partake of that spirit with which Christ suffered on the Cross for Thy glory, and for the destruction of sin. I have a firm confidence in Thy goodness, that thou wilt not forsake me in this time of my distress, but that thou wilt stand by me with Thy grace, and defend me from all evil, and now prepare my soul for a happy passage.

At the unction of the eyes.

My eyes have seen vanities, but now let them be shut to the world, and open to thee alone, my Jesus ; pardon me all the sins I have committed by my seeing.

At the anointing of the ears.

My ears have been open to detraction, pro-

* They should be repeated by a third person so that the patient can hear and utter them himself.

faneness, and unprofitable discourses. Let me now give ear to Thy word—to Thy commands, and Thy call ; and pardon me, O Jesus, all the sins I have committed by my hearing.

At the unction of the nostrils.

I have taken delight in the perfumes of this world, which are all nothing but corruptions ; let my heart and prayers ascend like incense in Thy sight and pardon me all the sins I have committed by my smelling.

At the unction of the lips.

My tongue has many ways offended both in speaking and tasting ; now let its whole business be to cry for mercy ; pardon me, dear Jesus, all the sins I have committed by words or by any excesses in eating or drinking.

At the anointing of the hands.

My hands have offended in contributing to many follies, injurious to myself and my neighbour ; now let them be lifted up to heaven in testimony of a penitent heart, and pardon me, O Lord, all the sins I have committed in the ill use of my hands.

At the unction of the feet.

My feet have gone astray in the paths of vanity and sin ; now let me walk in Thy ways, in the ways thou art pleased to lead me, and forgive me, O Lord, all the sins I have committed by my disordered steps.

In conclusion :

Let my heart be now the temple of the Holy Ghost and pardon all the sins by which I have banished thee from my heart and defiled my soul.

By this holy anointing and the power of Thy grace, O God, forgive me all my sins and convert my heart wholly to thee, that I may cheerfully submit to death in punishment of my offences, and so enter into Thy eternal rest. Amen.

JESUS—MARY—JOSEPH !

ON SICKNESS.

ST. GREGORY says: "Our pains of mind and body are the tormenta of mercy. The chastisements of God are marks of His love." Cheer up, dear sufferer; God put you on that bed, and He will make it up for you every day, till you find the hidden relish with which Himself only knows how to season affliction. Better for you to be God's prisoner, under the present circumstances, than some one who knows not how to esteem infirmity nor thank Him for it. Be you one of the little flock who give Him thanks for everything, ready to kiss His hand that seems now to bear heavy; for still it is full of consolation, and His heart longs more than ever to attract your love. Will you refuse that love, because now the greatest proof He gives you of His tender solicitude is a merciful affliction? There are graces connected with this sickness that you could not get without it. "The mercies of the Lord," said a certain sick saint, "I will sing forever;" and by the mercies

of the Lord, he meant his own pains, because so he esteemed them. Amidst the pains of sickness, our Lord knocks at the door of your heart; if you bear joyfully those pains, you invite him to come in. "But I cannot say my prayers?" You have no prayers to say now; your prayer—and your best prayer now—is an act of resignation to the will of God, and of sorrow for your sins. All our inquietudes proceed from our regarding the things that grieve or annoy us as the effects of nature or human malice, and not as the ineffable and loving decrees of supernal wisdom. It is an article of faith, that not a hair falls from our heads but by the will of our heavenly Father. Consider your body now as a poor sick creature recommended to the charity of your soul. In your patience you shall possess your soul in peace. Who so happy as he who knows how to suffer something for the love of Jesus Christ? Lie on your bed, as on His own cross; for it is indeed His cross for you, if you receive it as such, for it sanctifies your sufferings. And now call to mind that during health Almighty God has made you many presents, and last of all, this not the least valuable one—a little sickness

What will you do for Him—what will you give Him—since he is your Father, who made you in love, and died for you in the excess of charity? Do this at least, for it is one thing you can do: Give him your will. “The sick man,” said St. Philip Neri, “must make God a present of his will. He must not fear when he is tempted to lose confidence; for if he has sinned, Christ has suffered and paid for him.”

- In conclusion, call to mind what a certain servant of God once did when he was sick. He had a sort of sign painted and put over his door, which read thus: “THE WILL OF GOD IS DONE HERE FOR AS LONG AS GOD CHOOSES, AND IN THE WAY HE LIKES BEST.”

Make much interior contentment for yourself by considering that, at least in your room, the will of God is accomplished. How many abodes of pleasure, alas, where it is not!

As regards those who serve the sick and attend them, let them consider Jesus Christ in the person of the sufferer, and that they serve Him and wait on Him every time their attention is demanded. “*I was sick and you visited me,*” will He say to such at no distant day. “*I was thirsty, and you gave me so many cups*

“ cold water for my relief, and I kept account of them all.”

SOME SHORT ACTS FOR THE SICK,

AS WELL AS SOME SUITABLE FOR THE DYING.

Thy will be done.

My Good God, your adorable providence disposes all things sweetly ; I receive this sickness as from your hands. As you pleased me in health, so now you do not displease me in the day of my weariness.

O God, I make you a present of my will.

Good Jesus, *he* whom (*she*) thou lovest, is sick.

My good God, you gave your life for me ; I give mine to you. Into thy hands I commend my spirit. Lord Jesus, receive my soul. Say to me, too, “ This day thou shalt be with me in Paradise.”

“ Behold thy mother ” Behold here thy sick son (*daughter*), sweet Virgin Mary, for you it was who made Jesus Christ my brother.

As the thirsty stag pants after the fountain of water, so my soul pants after thee, O my God, my fountain of living waters, my eterna.

rest. Good Jesus, take me into your sacred heart through the wound in your side; and keep me there, now and forever.

O my God, I am glad to die to please thee.

Dear Blessed Virgin Mary, I wish to go to heaven to see you.

Dear Virgin Mother, Mary, send St. Michael to help me when I die.

Mary, my mother, my life, my sweetness and my hope!

I am yours, O Mary; take care of me.

O Heart of Jesus, sweet support of those who worship thee, have mercy on me.

O Heart of Jesus, hope of those who die in thee, have mercy on me.

St. Joseph, who didst die in the arms of Jesus and Mary, obtain for me to be refreshed with their consolation, now that you see I need it so much. I love you, sweet spouse of our Lady. If you increase my pain, dear Father, increase my patience.

Save me, O God, for the waters have come into my soul; the tempest has overwhelmed me, and I have no hope but in my God and Saviour. Save me, I perish!

O God, incline unto my aid : O Lord, make haste to help me.

I rejoiced at those things that were said to me : we shall go into the house of the Lord.

O beautiful city of God, heavenly Jerusalem, methinks I see you in the distance : the splendour of Jesus enlightens your streets—the glory of Mary carries a torrent of delight through every heart, as it presently will through mine.

O clement, O pious, O sweet Virgin Mary, already you draw my heart to yourself, and the thought of thee fills me with a delightful hope.

JESUS—MARY—JOSEPH!

HOW TO PREPARE FOR THE PRIEST.

There is no medicine so good as God's. Sickness is often the punishment of sin—confession the cure for both. Is one of your friends seriously indisposed ? Give timely word to the Priest, and when he comes, receive him with all honour on your own part and the part of your family. If he brings with him the Blessed Sacrament, and you are aware of it, meet him with a lighted candle at your door as he enters, and kneel in adoration as he passes. In any

event, have the following articles in readiness : An unoccupied table, covered with a clean white cloth ; a crucifix, a napkin or towel, a blessed candle, the holy water, a little clean water in a cup or glass, and some pieces of stale bread on a plate, with which to cleanse his fingers. Apart from these, a towel and basin of water should also be provided.

ADMONITION

TO THOSE WHO ATTEND THE DYING.

Take care that the sick one have before his eyes a crucifix, an image or handsome picture of the Blessed Virgin, and of the saint whom he especially venerates.

Have also near, a vessel of holy water, with which he may be frequently sprinkled.

If he be extremely weak, present to him sometimes the crucifix that he may kiss it. The Church directs the Priest that ministers to the sick, to put him in mind frequently to invoke the name of Jesus, and to exhort him :

1. That he firmly believe all the articles of the faith, and whatever the holy Roman Catholic and Apostolic Church believes and teaches.

2. That he confidently hope that our Lord Jesus Christ, in his boundless compass on, will have mercy on him ; and that, by the merits of his most holy Passion, and through the intercession of the Blessed Virgin Mary and all the saints, he will obtain everlasting life.

3. That he love the Lord God with all his heart, and that he desire to love him more and more perfectly, with that love wherewith all the saints and blessed in heaven love him.

4. That, for the love of God, he grieve from the heart for all offences whatsoever he has committed against God and his neighbour.

5. That, for the love of God, he forgive from the heart his enemies, and all that have in any way injured him and done him wrong.

6. That he beg forgiveness of those whom he has at any time offended in word or deed.

7. That he patiently endure all the pains and discomfort of sickness, for God's sake, in penance for his sins.

8. That if God shall vouchsafe to restore him to his bodily health, he resolve henceforth, to the best of his power, to guard against sin, and to keep his commandments.

THE LAST INDULGENCE.

The following is a part of the form with which the Priest confers the Plenary Indulgence to a dying person, and serves to explain the nature of it.

<p>Dominus noster Je- sus Christus, Filius Dei vivi, qui beato Petro Apostolo suo dedit po- testatem ligandi atque solvendi, per suam piissi- mam misericordiam re- cipiat confessionem tu- am, et restituat tibi stolam primam, quam in baptismo recepisti; et ego, facultate mihi ab Apostolica Sede tri- buita, indulgentiam ple- nariam et remissio- nem omnium peccato- rum tibi concedo. In nomine Patris, et Filii, et Spiritus Sancti.</p>	<p>† May our Lord Jesus Christ, Son of the liv- ing God, who gave to his blessed Apostle Pe- ter the power of bind- ing and loosing, in his most loving mercy re- ceive thy confession, and restore to thee that first robe which thou didst receive in bap- tism; and by the facul- ty given to me by the Apostolic See, I grant to thee a plenary in- dulgence and remission of all thy sins. In the name of the Father, and of the Son, and of the Holy Ghost.</p>
--	---

R. Amen.

† R. Amen.

<p>Per Sacrosancta hu- manæ reparationis mys- teria, remittat tibi om- nipotens Deus præsen- tis et futuræ vitæ pœ- nas, paradisi portas aperiat, et ad gaudia sempiterna perducatur. Amen.</p>	<p>Through the most sacred mysteries of man's redemption, may God almighty remit to thee the pains of the present and the future life, open to thee the gates of Paradise, and bring thee to everlast- ing joys. Amen.</p>
---	--

<p>Benedicat te omni- potens Deus; Pater, et Filius, et Spiritus Sanc- tus. Amen.</p>	<p>May God Almighty bless thee; Father, and Son, and Holy Ghost. Amen.</p>
---	--

THREE DEVOUT AND PROFITABLE PRAYERS,

Together with three Our Fathers and three Hail Marys, to be recited for the dying in their last agony.

<p>Kyrie eleison. Chris- te eleison. Kyrie elei- son. Pater noster. Ave Maria.</p>	<p>Lord, have mercy. Christ, have mercy. Lord have mercy. Our Father. Hail, Mary.</p>
--	---

<p>Domine Jesu Christe, per tuam sanctissimam</p>	<p>O Lord Jesus Christ, through thy most sa</p>
---	---

agoniam, et orationem, ^dcred agony and prayer,
 qua orasti pro nobis in wherein thou madest
 Monte Oliveti, quando supplication for us on
 factus est sudor tuus Mount Olivet, when
 sicut guttæ sanguinis thy sweat became as
 decurrentis in terram; drops of blood trickling
 obsecro te, ut multitu- down upon the ground;
 dinem sudoris tui san- vouchsafe, I beseech
 guinei, quem præ timo- thee, to offer and pre-
 ris angustia copiosis- sent to God the Father
 sime pro nobis effudisti, almighty, for the abun-
 offerre et ostendere dig- dante of all the sins of
 neris Deo Patri omni- this thy servant N., the
 potenti, contra multi- abundance of thy
 tudinem omnium pec- bloody sweat, which,
 catorum hujus famuli from anguish of fear,
 tui N., et libera eum in thou sheddest so pro-
 hac hora mortis suæ ab fusely for us; and de-
 omnibus pœnis et an- liver *him* at this *his*
 gustiis, quas pro pec- hour of death from all
 catis suis se timet me- the pain and anguish
 ruisse. Qui cum Patre which, for *his* sins, *he*
 et Spiritu Sancto vivis fears *he* hath deserved.
 et regnas Deus in sæcu- Who, with the Father
 la sæculorum. and the Holy Ghost, liv-
 est and reignest God for

R. Amen.

ever and ever. Amen

Kyrie eleison. Chris-
te eleison. Kyrie elei-
son. Pater noster. Ave
Maria.

Domine Jesu Christe,
qui pro nobis mori dig-
natus es in cruce; ob-
secro te, ut omnes ama-
ritudines passionum, et
pœnarum tuarum, quas
pro nobis miseris pec-
catoribus sustinuisti in
cruce, maxime in illa
hora, quando sanctis-
sima anima tua egres-
sa est de sanctissimo
corpore tuo, offerre et
ostendere digneris Deo
Patri omnipotenti pro
anima hujus famuli tui
N., et libera eum in hac
hora mortis ab omni-
bus pœnis et passioni-
bus, quas pro peccatis
suis se timet meruisse.
Qui cum Patre et Spi-

Lord, have mercy.
Christ, have mercy.
Lord, have mercy. Our
Father. Hail, Mary.

O Lord Jesus Christ,
who didst vouchsafe to
die upon the cross for
us; vouchsafe, I be-
seech thee, to offer and
present to God the
Father almighty, for
the soul of this thy ser-
vant N., all the bitter-
nesses of thy pains and
sufferings, which thou
enduredst on the cross
for us miserable sinners,
and chiefly at that hour
when thy most holy
soul departed out of
thy sacred body; and
deliver *him* at *his* hour
of death from all the
pains and sufferings
which, for *his* sins, *he*
fears *he* hath deserved.

ritu Sancto vivis et reg-^{as} Who, with the Father
nas Deus in sæcula sæ- and the Holy Ghost, liv-
culorum. Amen. est and reignest God, &c.

Kyrie eleison. Chris-
te eleison. Kyrie elei-
son. Pater noster. Ave
Maria.

Domine Jesu Christe,
qui per os prophetæ
dixisti : In charitate
perpetua dilexi te, ideo
attraxi te miserans tui ;
obsecro te, ut eandem
charitatem tuam, quæ
te de cœlis in terram
ad tolerandas omnium
passionum tuarum ama-
ritudines attraxit, of-
ferre et ostendere dig-
neris Deo Patri omni-
potenti pro anima hujus
famuli tui N., et libera
eum ab omnibus pas-
sionibus et pœnis, quas
pro peccatis suis timet
et meruisse. Et salva-

Lord, have mercy.
Christ, have mercy.
Lord, have mercy. Our
Father. Hail, Mary.

O Lord Jesus Christ,
who, by the mouth of
the prophet, hast said :
I have loved thee with
an everlasting love,
therefore have I drawn
thee to myself, taking
pity on thee—vouch-
safe, I beseech thee to
offer and present to
God the Father al-
mighty, for the soul of
this thy servant N.,
that same love which
drew thee down from
heaven to earth, to
bear the bitternesses of
thy sufferings ; and de-
liver *him* from all the

animam ejus in hac
 hora exitus sui. Aperi
 ei januam vitæ, et fac
 eum gaudere cum Sanc-
 tis tuis in gloria æterna.
 Et tu, piissime Domine
 Jesu Christe, qui rede-
 misti nos pretiosissimo,
 sanguine tuo, miserere
 animæ hujus famuli tui,
 et eam introducere dig-
 neris ad semper viren-
 tia et amœna loca Para-
 disi, ut vivat tibi amore
 indivisibili, qui a te, et
 ab electis tuis nun-
 quam separari potest.
 Qui cum Patre et Spi-
 ritu Sancto vivis et reg-
 nas Deus in sæcula sæ-
 culorum.

R. Amen.

pains and sufferings
 which, for *his* sins *he*
 fears *he* hath deserve'd.
 Oh, save *his* soul at
 this hour of its depar-
 ture. Open to *him* the
 gate of life, and make
him to rejoice with thy
 Saints in glory ever-
 lasting. O Lord Jesus
 Christ, most merciful,
 who didst redeem us
 by thy most precious
 blood, have mercy on
 the soul of this thy ser-
 vant, and vouchsafe to
 admit it into the ever-
 verdant gardens of Par-
 adise, that it may live
 to thee in that insepar-
 able love, by which
 thou art bound to thine
 elect, and they to thee
 internally. Who, with
 the Father and the
 Holy Ghost, livest and
 reignest God, &c.

THE LAST AGONY.

When the soul is about to depart from the body, then more than ever ought they who are by to pray earnestly upon their knees around the sick man's bed ; and if the dying man be unable to speak, the name of Jesus should constantly be invoked, and such words as the following again and again repeated in his ear :

In manus tuas, Do-	† Into thy hands, O
mine, commendo spi-	Lord, I commend my
ritum meum.	spirit.

Domine Jesu Christe,	O Lord Jesus Christ,
suscipe spiritum meum.	receive my spirit.

Sancta Maria, ora	Holy Mary, pray for
pro me.	me.

Maria, mater gratiæ,	Holy Mary, mother
mater misericordiæ, tu	of grace, mother of
me ab hoste protege,	mercy, do thou defend
et hora mortis suscipe.	me from the enemy,
	and receive me at the
	† hour of death.

The soul being departed, the following prayer may be said, together with *Salve Regina* (Hail Holy Queen) :

Tibi, Domine, com-	† To thee, O Lord, we
mendamus animam fa-	† commend the soul of

mulæ tui N., ut defunc-	thy servant N., that
tus sæculo tibi vivat.	being dead to the world
et quæ per fragilitatem	he may live to thee ;
humanæ conversationis	and the sins he hath
peccata commisit, tu	committed, through the
venia misericordissimæ	frailty of his mortal na-
pietatis absterge. Per	ture, do thou, in thy
Christum Dominum	most merciful goodness,
nostrum.	forgive and wash away.

R. Amen.

Amen.

The body is then decently laid out, and a light placed before it. A small Crucifix is put in the hands of the deceased, upon his breast, or the hands are themselves placed crosswise, while the body is sprinkled with holy water,

DEVOTION TO THE AGONIZING HEART OF JESUS.

The end of this Devotion is—

1. To pay a tribute of homage to the sufferings which the Heart of Jesus endured for the salvation of souls throughout the whole course of his life, and especially during his sacred passion.

2. To obtain through the merits of this long

ing heart of Jesus, in behalf of those who are that day in their agony.

Pray!—To-day *eighty thousand* souls are falling in the harvest of Death!—they are standing before the awful judgment-seat of God!—they are entering on an eternity either of weal or woe!—and oh! of that number, thousands, perhaps, are in the state of mortal sin!

Pray, then, Christian Man, blessed with a heart to feel; it is the Heart of Jesus that asks this of you—that Heart which has loved you so dearly, that Heart which has suffered such anguish for you and for these poor souls. Pray, then, and above all, for sinners now in their agony and *about to die*. All that is wanting to save them from hell is a *well-made confession*, or a *perfect act of contrition*. Ask of the agonizing Heart of Jesus to grant them the one or the other of these two graces. Ask it without delay; *time urges—to-morrow will be too late*.

Pray for the agonizing—they are your brethren in Jesus Christ; your relations, perhaps your friends, your benefactors.

Pray for the agonizing—and you will do

what Jesus Christ did: you will save souls. How sublime a mission!

Pray for the agonizing—St. James says: “He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.”

Pray for the agonizing—prayers will one day be offered for you when you are in your agony. How sweet a consolation in this last terrible struggle!

Make known “The Devotion to the Agonizing Heart of Jesus” to those who are ignorant of it; introduce it into your families and into communities, and the Sacred Heart will heap blessings upon you.

If, by the fervour of your prayers, you succeed in saving one soul each day, at the end of a year the number will amount to 365; at the end of ten years to 3,650. How rich this harvest! What a diadem for eternity!

PREPARATION FOR DEATH.

FOR THE LAST FRIDAY OF EACH MONTH.

Testament of a Christian.

IN the name ✠ of the Father, and of th
Son, and of the Holy Ghost. Amen.

I declare that I wish to live and die a child
of the holy, Catholic, Apostolic, and Roman
Church.

I give my soul to God, from whom I have
received it; I remit it into his hands, and I
abandon myself entirely to his mercy for time
and for eternity.

I give my body to the holy Church: I sup-
plicate her to receive it into her bosom, unwor-
thy as it is, and with those who die in her com-
munion.

I abandon willingly the goods of the earth
which are but vanity; I pardon with all my
heart those who have offended me, and I beg
ardon of all my enemies.

If I am surprised by a malady which deprives
me of my senses, I declare at the present time
that my intention is to receive the sacraments of

the Church from a Catholic Priest ; I beg him to give me absolution ; I desire it ; I beg it with earnestness. I detest with all my heart all the sins of my life.

I disavow and detest all that which the weakness of my nature, the violence of pain, or the temptations and malice of the devil, may make me say or think, will, or not will, against the obedience which I owe to God.

I choose for my powerful protectress, the most holy mother of my Lord and my God. She is the Refuge of Sinners. I recommend myself with a filial confidence to her maternal bounty, now and at the hour of my death. I recommend myself in like manner to her glorious spouse, St. Joseph, patron of the agonizing. May I during my agony unite to the holy name of Jesus those of Mary and Joseph, and repeat them a thousand times.

I thank my good angel for all the charitable care he has taken of me until now ; I hope he will assist me still until the end of my life, and defend my soul against the powers of hell.

I wish to gain the plenary indulgence granted to the Confraternity, (of which I have the happiness to be a member), when they say, with

heart or mouth, Jesus! Mary! but if my tongue cannot pronounce these holy names, I will say them with my heart; and if my heart fails me, with my judgment. I say it at this hour for that last moment—JESUS, MARY!



DEVOTION FOR A HAPPY DEATH.

O LORD JESUS, God of goodness, and Father of mercies, I draw nigh to Thee with a contrite and humble heart: to Thee I recommend the last hour of my life, and that judgment which awaits me afterwards.

Merciful Jesus, have mercy on me.

When my feet, benumbed with death, shall admonish me that my course in this life is drawing to an end,

Merciful Jesus, have mercy on me.

When my hands, cold and trembling, shall no longer be able to clasp the crucifix, and shall let it fall against my will on my bed of suffering

Merciful Jesus, have mercy on me.

When my eyes, dim and troubled at the ap-

proach of death, shall fix themselves on Thee
my last and only support,

Merciful Jesus, have mercy on me.

When my lips, cold and trembling, pronounce
for the last time Thy adorable Name,

Merciful Jesus, have mercy on me.

When my face, pale and livid, shall inspire
the beholders with pity and dismay ; when my
hair, bathed in the sweat of death, and stiffen-
ing on my head, shall forebode my approaching
end,

Merciful Jesus, have mercy on me.

When my ears, soon to be forever shut to
the discourse of men, shall be open to that
irrevocable decree, which is to fix my doom for
all eternity,

Merciful Jesus, have mercy on me.

When my imagination, agitated by dreadful
spectres, shall be sunk in an abyss of anguish :
when my soul, affrighted with the sight of my
iniquities and the terrors of Thy judgments,
shall have to fight against the angel of dark-
ness, who will endeavour to conceal from my
eyes Thy mercies, and to plunge me into de-
spair,

Merciful Jesus, have mercy on me.

When my poor heart, oppressed with suffering and exhausted by its continual struggles with the enemies of its salvation, shall feel the pangs of death,

Merciful Jesus, have mercy on me.

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins; grant that I may expire the victim of penance, and in that dreadful moment,

Merciful Jesus, have mercy on me.

When my friends and relations, encircling my bed, shall be moved with compassion for me, and invoke Thy clemency in my behalf,

Merciful Jesus, have mercy on me.

When I shall have lost the use of my senses, when the world shall have vanished from my sight, when my agonizing soul shall feel the sorrows of death,

Merciful Jesus, have mercy on me.

When my last sighs shall force my soul to issue from my body, accept them as the children of a loving impatience to come to Thee,

Merciful Jesus, have mercy on me.

When my soul, trembling on my lips, shall bid adieu to the world, and leave my body life-

less, pale, and cold, receive this separation as a homage which I willingly pay to Thy Divine Majesty, and in that last moment of my mortal life,

Merciful Jesus, have mercy on me.

When at length my soul, admitted to Thy presence, shall first behold the splendour of Thy Majesty, reject me not, but receive me into Thy bosom, where I may forever sing Thy praises; and in that moment, when eternity shall begin to me,

Merciful Jesus, have mercy on me.

Let us pray :

O God, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may deserve to quit this world in the peace of a good conscience, and in the embrace of Thy love, through Christ our Lord. Amen.

Indulgences :—100 days once a day. Plenary, with the usual conditions, and applicable to the dead, once a month, for those who have recited this Devotion daily during the month.

THE SACRAMENT OF ORDER.

As we have seen, the Catholic Church applies to individual souls, through the means of her sacraments, the *fruits* of the death and sufferings of Jesus Christ. The Church of God has something to show for the passion of Christ. In the Catholic Church, men are made to get the good of what He did for us; His precious blood, shed for all, is applied to the advantage of as many as wish to avail themselves of it. Priests and Bishops, in communion with the successor of St. Peter, carry about them the power of God, to do for men all that may enable them to reap the benefits of redemption. They are the dispensers of the mysteries of God—the ministers of His sacraments. Our Blessed Lord would not leave us orphans. He works in our midst, in the persons of those of whom He said, “He who hears you, hears me, and he who despises you, despises me.” The propagation of the priesthood, then, is necessary to the Church and to the faithful at large; and in the sacrament of Holy Order, our Lord made provision for this propagation, so that

never till the end of the world would His faithful be without Priests, a sacrifice, and sacraments.

“As the Father hath sent me, I also send you;”* i. e., as the Father hath sent me, his first Priest, with power to ordain and commission others, so I send you also, as Priests with power to do *the same*; and your successors, having the same power as I have given you, can in like manner send others; and so on, to the end of the world. Accordingly, the Apostles did ordain successors and instructed them to ordain others after them.†

St. Paul, having ordained Timothy, thus admonishes him: “Stir up the grace of God, which is in thee, *by the imposition of my hands.*”

The imposition of the Bishop's hands, and the tradition of the chalice and patena, *confer grace*. He who before was but an ordinary man, is then a Priest, having power to change bread and wine into the body and blood of Christ, and to offer it in sacrifice; having power to forgive sins, and having his soul stamped with an *indelible character*, which in the sight

* John xx. 21.

† See Acts i. 24, 25, 26; 2 Tim. ii 2; Tit. i. 5.

of God forever marks him as a *Priest*. Instances are related of St. Philip Neri, where he discovered Priests by that *character* which God gave him supernatural penetration to discern. Let us ever reverence Priests as we would the good angels ; and in all our relations with them, exhibit those marks of honour which a lively faith will always suggest. Let us examine ourselves sometimes as to whether we do so, and correct those inadvertences in this respect into which we may have fallen. Remember that every time you honour a Priest, you honour God, of whom he is the representative. Above all, pray God to send into the harvest labourers after His own Heart, and after the Heart of the Blessed Virgin, and to strengthen and confirm in His grace those who have the care of your own soul, and the souls' welfare of your friends.

PRAYER.

Adorable Jesus, make for (*Here mention the name of him for whom you pray*) a place in your Sacred Heart, that he may go in and go out and find pasture, and from thence, replenished with wisdom and the fire of your love, inflame the minds and hearts of all who may ever come near him

ANOTHER PRAYER FOR ONE'S CONFESSOR.

Virgin Mary, Mother of God, obtain for me this, my request. Pray God to make ——— a Priest after your own heart. Procure for him, sweet mother, the love and detachment of St. Francis, the wisdom and penetration of St. Philip Neri, and, above all, for my good and his, a tender devotion to that Sacred Heart which sanctified them, that out of it he may cast fire into mine.



THE SACRAMENT OF MATRIMONY.

FROM the time that the goodness and bounty of God gave Adam a companion, till the coming of our Blessed Lord, *marriage* bore the character of a sacred *contract*. Jesus Christ raised this contract to the dignity of a sacrament—a sacrament which should communicate to the parties those special graces adapted to their new state of life. “If any one saith (says the Council of Trent) that matrimony is not truly and properly one of the seven sacraments of the evangelic law, instituted by Christ our

Lord , and that it does not confer grace, let him be anathema.”

St. Paul compares the union which should exist between the married couple, to that which exists between Christ and His Church.

So holy a union should never be entered on in a light and inconsiderate manner, for it is a tie which only the death of one of the parties can dissolve. Those who are about to be married, in order to receive the fruit of the sacrament, must also be in the state of grace, that is, free from mortal sin. To get married without previously purifying the conscience by confession of every mortal sin that burdened it, would of itself be a grievous sin. A pure intention is also of great consequence. There are three lawful ends, such as God had in the institution of marriage, viz.: to be a mutual help to each other—to have children who may serve God—and to prevent incontinence.

Before making choice of a companion, recommend the matter to God, to the Blessed Virgin, and consult also your confessor; at least, let him know that such is your inclination. If your union is happy, it must be cemented by God's grace, and God does not bless

rash and inconsiderate undertakings. The angel Raphael could give to many some good advice.

"Hear me, and I will show thee who they are over whom the devil can prevail: they who in such manner receive matrimony as to shut out God from themselves, and from their mind," etc. Tobias vi. 16, 17.

What a beautiful example St. Teresa gives. She tells of a lady who wished to be married for no other end, than that after she was dead there should be some one left on earth to glorify God in her place.

Adorable Heart of Jesus, conform all my desires to your own. Enable me, my God, to please thee. It is all my desire. Sweet Virgin Mother! you were present at the marriage feast, and out of the abundance of your compassionate heart, your beautiful lips uttered the words, "They have no wine." Be present, dear Lady, at my marriage. You know what I have not; and what you ask for, you receive. One word for me, sweet mother, and your gracious presence! Dear spouse of our Lady St. Joseph, companion and solace of Mary, pray for me.

THE RITE
OF CELEBRATING THE SACRAMENT OF MARRIAGE.

[Translated out of the Roman Ritual.]

The Priest, vested in surplice and white stole, interrogates each of the parties in the presence of at least two witness.

N., will you receive N., here present, for your lawful wife, according to the rite of our holy Mother the Church?

The man answers: "I will."

N. will you take N., here present, for your lawful husband, according to the rite of our holy Mother the Church?

The spouse answer: "I will."

The Priest then orders them to join their right hands, and says:

<p>Ego conjungo vos in matrimonium. In no- mine Patris, ✠, et Filii, et Spiritus Sancti. Amen.</p>	<p> </p>	<p>I join you in mar- riage. In the name of the Father ✠, and of the Son, and of the Holy Ghost. Amen.</p>
--	----------	--

The Priest then sprinkles them with holy water, and proceeds to bless the ring.

BLESSING OF THE RING.

V. Our help is in the name of the Lord,

R. Who made heaven and earth.

V. O Lord, hear my prayer,

R. And let my cry come unto thee.

V. The Lord be with you,

R. And with thy spirit.

Oremus



Let us pray :

Benedic, ✠ Domine, annulum hunc, quem nos in tuo nomine benedicimus, ✠ ut quæ eum gestaverit, fidelitatem integram suo sponso tenens, in pace et voluntate tua permaneat, atque in tua charitate semper vivat. Per Christum Dominum nostrum.

Bless, ✠ O Lord, this ring which we bless ✠ in thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in thy peace and will, and ever live in mutual charity. Through Christ our Lord.

R. Amen.



R. Amen

Then the Priest sprinkles the ring with holy water in form of a cross, and the husband, receiving the ring from the hand of the Priest, puts it on the ring-finger of his wife's left hand, the Priest meantime saying :

In nomine Patris ✠, et Filii et Spiritus Sancti. Amen.

This done, the Priest adds :

V. Confirma hoc, † V. Confirm, O God,
Deus, quod operatus es that which thou hast
in nobis. wrought in us.

R. A templo sancto R. From thy holy
tuo quod est in Jerusa- temple which is in Jere
lem. salem.

Kyrie eleison. Lord, have mercy.

Christie eleison. Christ, have mercy

Kyrie eleison. Lord, have mercy.

Pater noster, &c. Et Our Father, &c. And
ne nos inducas in tenta- lead us not into temp-
tionem. tation.

R. Sed libera nos a R. But deliver us
malo. from evil.

V. Salvos fac servos V. Save thy servants
tuos.

R. Deus meus, spe- R. Who hope in thee,
rantes in te. O my God.

V. Mitte eis, Domine, V. Send them help,
auxilium de sancto. O Lord, from the sanc-
tuary.

R. Et de Sion tuere R. And defend them
eos. † out of Sion.

V. Esto eis, Domine, †
turre fortitudinis.

R. A facie inimici.

V. Domine, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

Oremus

Respice, quæsumus,
Domine, super hos fa-
mulos tuos, et institutis
tuis, quibus propaga-
tionem humani generis
ordinasti, benignus as-
siste, ut qui te auctore
iunguntur, te auxiliante
serventur. Per Chris-
tum Dominum nostrum.
Amen.

V. Be unto them, O
Lord, a tower of
strength.

R. From the face of
the enemy.

V. O Lord, hear my
prayer.

R. And let my cry
come unto thee.

Let us pray :

Look, O Lord, we
beseech thee, upon
these thy servants, and
graciously assist thine
own institutions, where-
by thou hast ordained
the propagation of man-
kind, that they who are
joined together by thy
authority may be pre-
served by thy help.
Through Christ our
† Lord. Amen.

After this, if the nuptial benediction is to be given,
a Mass is said, *pro sponso et sponsa*, as in the Roman
Missal ; everything being observed which is there
prescribed.

BENEDICTION OF A WOMAN AFTER CHILDBIRTH.

When a woman, after childbirth, comes to the Church to give thanks to God, and to ask the Priest's benediction, she kneels at the door or entry of the Church, holding a lighted candle in her hand; and the Priest, vested in a surplice and white stole, sprinkles her with holy water, and then says :

V. Adjutorium nos-	V. Our help is in the
trum in nomine Domini.	name of the Lord.

R. Qui fecit cœlum et	R. Who hath made
terram.	heaven and earth.

Ant. Hæc accipiet	Ant. She shall re-
benedictionem a Domi-	ceive a blessing from the
no, et misericordiam a	Lord, and mercy from
Deo salutari suo; quia	God her Saviour: for
hæc est generatio quæ-	this is the generation
rentium Dominum.	of them that seek the
	Lord.

Then follows Psalm xxiii.

The Antiphon *Hæc accipiet* is repeated.

Then, reaching the end of his stole to the woman's hand, the Priest introduces her into the Church, say-
ing :

Ingredere in templum†	Enter into the tem-
Dei, adora Filium bea-	ple of God, adore the

tæ Mariæ Virginis, qui tibi fœcunditatem tri- buit prolis.	Son of the blessed Vir- gin Mary, who giveth thee fruitfulness of off- spring.
--	---

And she, entering in, kneels before the Altar, and prays, giving thanks to God for the benefits bestowed upon her ; and the Priest says :

Kyrie eleison. Chris- te eleison. Kyrie elei- son.	Lord, have Mercy. Christ, have mercy. Lord, have mercy.
--	---

Pater noster, <i>secreto</i> .	Our Father, <i>secretly</i> .
--------------------------------	-------------------------------

V. Et ne nos inducas in tentationem.	V. And lead us not into temptation.
---	--

R. Sed libera nos a malo.	R. But deliver us from evil.
------------------------------	---------------------------------

V. Salvam fac ancil- lam tuam, Domine.	V. Save thine hand- maid, O Lord.
---	--------------------------------------

R. Deus meus, spe- rantem in te.	R. Who hopeth in thee, O my God.
-------------------------------------	-------------------------------------

V. Mitte ei, Domine, auxilium de sancto.	V. Send her help, O Lord, from the sanctu- ary.
---	---

R. Et de Sion tuere eam.	R. And defend her out of Sion.
-----------------------------	-----------------------------------

V. Nihil proficiat in- imicus in ea.	V. Let not the ene- my prevail against her.
---	--

R. Et filius iniqui-^d R. Nor the son of
tatis non apponat no- iniquity approach to
cere ei. hurt her.

V. Domine, exaudi V. O Lord, hear my
orationem meam. prayer.

R. Et clamor meus ad R. And let my cry
te veniat. come unto thee.

Oremus :

Let us pray :

Omnipotens, sempi- Almighty, everlast-
terne Deus, qui per ing God, who, through
beatæ Mariæ Virgnis the delivery of the bles-
partum fidelium parien- sed Virgin Mary, hast
tium dolores in gaudi- turned into joy the
um vertisti: respice pro- pains of the faithful in
pitius super hanc famu- childbirth, look merci-
lam tuam ad templum fully upon this thine
tuum pro gratiarum ac- handmaid, coming in
tione lætam acceden- gladness to thy temple,
tem : et præsta, ut post to offer up her thanks:
hanc vitam, ejusdem and grant that, after
beatæ Mariæ meritis et this life, by the merits
intercessione, ad æter- and intercession of the
næ beatitudinis gaudia same blessed Mary, she
cum prole sua perve- may merit to arrive, to-
nire mereatur. Per together with her off-

362 BENEDICTION AFTER CHILDBIRTH.

Christum	Dominum	spring, at the joys of
nostrum.		everlasting happiness.
		Through Christ our
		Lord.

R. Amen.

† R. Amen.

Then he sprinkles her with holy water, in the form
of a Cross, saying :

Pax et benedictio	†	The peace and bless-
Dei omnipotentis, Pat-		ing of God Almighty,
ris, ✠ et Filii et Spirit-		the Father, ✠ and the
us Sancti, descendat		Son, and the Holy
super te, et maneat		Ghost, descend upon
semper. Amen.		thee, and abide forever.
	†	Amen.

NOTE.—This benediction is not given except to those in lawful
wedlock.

V. Beata viscera Mariæ Virginis quæ porta-
erunt Æterni Patris Filium.

R. Et beata ubera quæ lactaverunt Christum
Dominum.

V. Blessed the womb of Mary Virgin, which
bore the Son of the Eternal Father.

R. And blessed the paps that suckled Christ
the Lord.

THE PASSION OF CHRIST.

Passio Jesu Christi sit semper in cordibus nostris.

“LET this mind be in you,” says St. Paul, “which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God : but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even to the death of the cross ”

This is the end and object of devotion to the passion of Christ, this the fruit we hope to reap from it ; that the same mind may be in us which was also in Christ Jesus while he suffered for us ; that we may feel somewhat as He felt, in order to compassionate Him ; that we may begin to appreciate it, and at last, realizing the nature and extent of that agony, and finding ourselves the cause of it, be penetrated with compunction, when at last we make the personal application, obliged to exclaim, “ He loved *me* and delivered Himself for *me*.” If we wish to have in us the same mind that was in Him, and know how He felt when He suffered, and

why he felt it so grievously, we must beg Him to bring us near to Him, and permit us to enter His Sacred Heart and feel with Him, and be instructed by Him. This He will be always willing to do, if we desire it sincerely and ask it. If we neither desire it nor ask it, we are bitterly ungrateful. What comfort can we have, at the hour of our death, if we know nothing whatever of the sufferings of Christ, just before He opened heaven for us? What patience will we have in sickness, if we have not learned to appreciate, in some small degree, the patience and charity of Him from whom all patience comes, who bore such infirmities Himself? In a word, what esteem will we ever have for suffering, if we have not accustomed our minds and hearts to get near to Jesus, crucified in time of pain and suffering. On the other hand, if we make ever so little endeavour, He will help our feeble good will, and help us to be sorry for Him, and teach us to find a hidden relish in suffering, and Himself, raised from the earth, will draw us into the recess of His own wounded side. Let us then *at least*, at three o'clock on Friday afternoon, get on our knees and make an act of contrition for

our sins at the hour he died. But O certainly we will do more than that—we will do some thing every day, till, little by little, he brings us to love Him as He loved us. “When one looks in love and compassion on a crucifix,” said our Lord, “I look in love and compassion on him.” O to get from Jesus *one* look of love and compassion!

Sancta Mater istud agas,
Crucifix fige plagas
Cordi meo valide.

SHORT PRAYERS OF ST. GREGORY, ON THE PAS-
SION OF OUR LORD.

1. O Lord Jesus Christ, I adore thee hanging on the cross, bearing a crown of thorns on thy head! I pray thee that thy cross may deliver me from the persecuting Angel. Amen. Our Father. Hail Mary.

2. O Lord Jesus Christ, I adore thee wounded on the cross, while gall and vinegar was given thee for drink! I pray thee that thy wounds may be a remedy to my soul. Amen. Our Father. Hail Mary.

3. O Lord Jesus Christ, I entreat thee, by that bitterness of thy passion which thou sus-

tainedst in the hour of death, especially then when thy most holy soul went forth from thy blessed body. Take pity on my soul, in its departure from my body, and conduct it into eternal life. Amen. Our Father. Hail Mary.

4. O Lord Jesus Christ, I adore thee laid in the sepulchre, embalmed with myrrh and spices. I pray thee that thy death may be my life. Amen. Our Father. Hail Mary.

5. O Lord Jesus Christ, I adore thee rising from death, ascending into heaven, and sitting at the right hand of the Father. I pray thee that I may deserve to follow thee thither and to be presented to thee. Amen. Our Father. Hail Mary.

6. O Lord Jesus Christ, O Good Shepherd, preserve the just, justify sinners, pity all the faithful, and be propitious to me, a miserable and unworthy sinner. Amen. Our Father. Hail Mary.

PRAYER.

I beseech thee, O Lord Jesus Christ, that thy passion may be my strength, by which I may be fortified, protected and defended; thy wounds be to me food and drink, by which I may be fed, inebriated and delighted; the

sprinkling of thy blood be the washing away of all my sins; thy death be to me everlasting glory. In these be to me refreshment, exultation, health, study, joy, desire of soul and body, now and forever. Amen.

OTHER PRAYERS.

O Lord Jesus Christ, Son of the living God, put thy passion, thy cross and thy death, between thy judgment and my soul, now and in the hour of my death. Mayest thou vouchsafe to extend to me grace and mercy, pardon to the living, rest to the dead, peace to thy Church, and life and eternal glory to all sinners, who livest and reignest with God the Father, in the unity of the Holy Ghost, forever and ever. Amen.

O Holy Mary, most sorrowful Mother, by the sword of grief which pierced thy soul, obtain for us the fruit of the blood of thy Son Jesus Christ, now and at the hour of our death. Amen.

O Almighty and Eternal God, who governest all things in heaven and on earth, mercifully hear the supplications of thy people, and grant thy peace in our days: through, &c.

SIX PRAYERS OF ST. BRIDGET.

To be said in honour of the sacred wounds of our Blessed Saviour.

1. O most sweet Lord Jesus Christ, the eternal sweetness of those who love thee; the joy desire, and firm hope of the hopeless; solace of the sorrowful, and most merciful lover of all penitent sinners; who hast said thy delight is to be with the sons of men; for the love of whom thou didst assume human nature in the fulness of time: remember, most sweet Lord Jesus, all those sharp sorrows which did pierce thy sacred soul, from the first instant of thy incarnation, until the time of thy sorrowful passion, pre-ordained from all eternity: remember, O most amiable Saviour, all that bitter anguish thou didst suffer, when at thy last supper thou didst wash the feet of thy disciples, didst feed them with the sacred banquet of thy precious body and blood, and most sweetly comforting them, didst foretell them thy ensuing passion; after which, going to Mount Olivet, thou saidst, *My soul is sorrowful unto death.* Remember I beseech thee, O most sweet Saviour, that bitter grief and anguish which thy sacred soul did

suffer when, praying three several times to thy heavenly Father, thou didst sweat water and blood, thou wast betrayed by thy own disciple, apprehended by thy chosen people, accused by false witnesses, unjustly arraigned before three judges, and in thy chosen city, in the Paschal solemnity, in the flourishing age of thy youth, wrongfully condemned, bound, beaten, spurned, spit upon, despoiled of thy garments, and clothed with others in scorn; wast blindfolded, buffeted, spit upon again, bound naked to a pillar, most cruelly scourged, crowned with thorns, struck with a reed, and afflicted with innumerable other torments, pains, and injuries. O my Lord Jesus, by the memory and merit of all that bitter pain and anguish, before thou breathedst thy last upon the cross, vouchsafe to grant me, before my death, true contrition, entire confession, a flowing fountain of tears, full satisfaction, and plenary remission of all my sins. Amen.

O most gracious Lord Jesus, be propitious to me a sinner.

Our Father, &c. Hail Mary, &c.

2. O most sweet Lord Jesus, ever-flowing fountain of heavenly delights, remember, I be

seech thee, that grief and sorrow which thou didst suffer when thy cruel enemies, like fierce lions, with furious and dreadful looks, compassing thee round about, did tear off thy hair spit upon thy sacred face, scratch, buffet thee and with all manner of unheard-of injuries, outrages, and torments, did most cruelly and basely blaspheme, scorn and affront thee. O most sweet Lord Jesus, by all those most barbarous and inhuman outrages which thou didst suffer, vouchsafe to deliver me from all my enemies, visible and invisible, that, protected under the shadow of thy wings, I may safely arrive at the port of eternal glory. Amen.

O most gracious Lord Jesus, &c.

3. O most sweet Lord Jesus, omnipotent creator and fabricator of the world, and repairer of mankind, who containest both heaven and earth in thy hand, and whose immensity no bounds can limit: remember, I beseech thee, that bitter pain and anguish which thou didst endure, when the perfidious Jews pierced thy delicate and tender hands and feet with most rough and blunt nails, stretching them forth violently with cords to the holes they had made in the cross. Thus they heaped dolours upon

dolors, most cruelly disjoining all thy bones, breaking all thy veins, and renewing all thy sacred wounds. O most sweet Jesus, by the memory of all these pains and torments on the cross, vouchsafe to give me thy fear and love, with perfect charity towards my neighbour. Amen.

O most pious Lord Jesus, &c.

4. O most sweet Lord Jesus, heavenly physician of human nature, and eternal king; remember, I beseech thee, all those bitter pains which thou didst endure in thy sacred members, who being raised up upon the cross with all thy precious body rent and torn, all thy bones being so disjoined, that not one remained in its right place; not having, from the crown of thy head unto the soles of thy feet, any part left whole, so that no dolor could be compared to thine; at which time being unmindful of thine own torments, thou didst mercifully pray to thy heavenly Father for thy cruel enemies, saying, *Father, forgive them, for they know not what they do*; O most meek and merciful Lord Jesus, by this thy admirable benignity, goodness, love, and mercy, and by all thy bitter pains and torments, grant that the me-

mory of thy dolorous passion may be to me a most powerful protection of my soul and body, against all the deceits, temptations, and molestations of the devils, my cruel enemies. Amen.

O most merciful Lord Jesus, &c.

5. O most sweet Lord Jesus Christ, mirror of eternal brightness, and wisdom of the omnipotent Father, remember the bitter grief and sorrow thy sacred soul did feel, when beholding in the clear mirror of thy divine presence the predestination of the elect, who through the merits of thy most wholesome passion were to be saved, and the reprobation of the wicked; who for their ingratitude were to be damned, and the abyss of thy immense mercy, by which thou didst commiserate and shed tears for us miserable, lost, forlorn sinners; and chiefly by that mercy thou didst show to the thief upon the cross, saying to him, *This day thou shalt be with me in Paradise*, I beseech thee, O most sweet Lord Jesus, my Lord and my God, to show the like mercy to me, now and at the hour of my death. Amen.

O most sweet Lord Jesus, &c.

6. O most sweet Lord Jesus, omnipotent king and most amiable friend, remember the

bitter grief and sorrow thy sacred soul did suffer, when, being forsaken by all thy friends and acquaintances, thou didst hang naked, rent, and torn, upon the cross, not having any to comfort or compassionate thee, but only the blessed Virgin Mary, thy mother, who, standing under the cross, in the bitterness of her soul, accompanied thee in all thy torments, unto whom thou didst commend thy beloved disciple St. John in thy place, saying unto her, *Woman, behold thy son!* and after to that disciple, *Behold thy mother!* O most sweet Lord Jesus, by that sword which did then transpierce her sacred soul, and by the tender love and compassion wherewith thou didst behold the sad distress of thy sorrowful mother, have pity and compassion on me, I beseech thee, my dearest Lord, and mercifully help, comfort, succour, and assist me in all my tribulations, adversities, necessities, sorrows, and sufferings, both spiritual and corporal. Amen.

O most blessed Lord Jesus, &c.

“The most beautiful prayer we can make, is to say to God, ‘As Thou knowest and willest, O Lord, so do with me.’”—*St. Philip Neri.*

THIRTY DAYS' PRAYER

TO OUR BLESSED REDEEMER, IN HONOUR OF HIS
BITTER PASSION.

For Deliverance from any Evil, or for obtaining some
special Mercy.

O most merciful Jesus, my blessed Saviour and Redeemer, the sweet comforter of all sad, desolate, and distressed souls, behold thy poor servant, humbly prostrate at the foot of thy holy cross, bewailing my misery, imploring thy mercy, and beseeching thee to take pity and compassion upon me in this my present affliction.

Hear my prayers, O assured refuge of the afflicted, behold my tears, consider my sorrows, and remedy my distresses; for, finding myself encompassed with very grievous calamities, by reason of my sins, I know not whither to fly for succour, or to whom I may make my complaint, but to thee, my meek and merciful Saviour, with a full hope and confidence that thou wilt vouchsafe thy accustomed pity to my humble petition. This I humbly entreat of thee

By the holy mystery of thy alliance with our human nature, when, resolving with the Father

and the Holy Ghost to unite thy divine person to mortal flesh for man's salvation, thou didst send thy angel to the holy Virgin Mary with those happy tidings, and clothing thyself with our human nature, remainedst, true God and true man, for the space of nine months in her sacred womb.

By the anguish thou enduredst when, the time of thy designed passion drawing nigh, thou prayedst to thy eternal Father, that if it were possible that bitter chalice might pass away from thee; yet concluding with a most perfect act of resignation, *Not my will, but thine be done.*

By the outrageous injuries, shameful disgraces, cruel blows, contumelious blasphemies, forged witnesses, false accusations, and unjust judgments, which thou, innocent Lamb! patiently enduredst; by the shackles which fettered thy limbs, the tears which flowed from thine eyes, the blood which trickled from thy whole body; by the fears, sorrows, and sadness of thy heart; by the shame thou receivedst in being stript of thy garments, to hang naked on the cross, in the sight of thy sorrowful Mother, and in the presence of all the people.

By thy royal head crowned with thorns, and smitten with a reed ; by thy thirst quenched with vinegar and gall ; by thy side opened with spear, whence issued blood and water, to refresh our souls with that living fountain of thy love, and mercy ; by the sharp nails wherewith thy tender hands and feet were cruelly pierced and fastened to the cross ; by the recommendation of thy departing soul to thy heavenly Father, saying, *Into thy hands I commend my spirit* ; by thy praying for thy enemies, *Father, forgive them, for they know not what they do* ; by thy giving up the ghost, when thou criedst out with a loud voice, *My God, my God, why hast thou forsaken me ?* and then, bowing down thy most blessed head, saidst, *It is consummated.*

By the great mercy thou showedst towards the penitent thief, saying, *This day thou shalt be with me in Paradise* ; by thy descent into Limbus, and the joy thou communicatedst to the just souls therein detained ; by the glory of thy triumphant resurrection, and the consoling appearance thou frequently didst vouchsafe for forty days' space to thy sacred Virgin Mother, to thy apostles, and thy other chosen friends and servants ; by thy admirable ascen-

sion, when, in the sight of thy holy Mother and thy apostles, thou wast elevated into heaven; by the miraculous coming down of the Holy Ghost in the form of fiery tongues, whereby thou replenishedst the hearts of thy disciples with thy love, and gavest them strength and courage to plant thy faith in the whole world: by the dreadful day of general judgment, on which thou wilt pass sentence on all mankind.

By all those sorrows, joys, passions, compassions, and whatsoever else is dear to thee in heaven and on earth, take pity on me, O compassionate Redeemer! hear my prayers, and grant me that for which I now most humbly and heartily petition thee. [*Mention here the thing you desire, or reflect mentally upon it.*] Give me, O gracious Saviour, speedily to experience thy divine succour and comfort, who, according to the accustomed sweetness of thy tender heart, art wont to grant the requests of those who fear and love thee, even to their soul's desire and satisfaction; bestow on me also, O blessed Jesus, a constant faith, a firm hope, a perfect charity, a true contrition, a sincere confession, a full satisfaction, a diligent

guarding of myself from future failings, a contempt of the world, a complete conquest of my passions, a zealous imitation of thy exemplary life and conversation, an entire accomplishment of my vows, an absolute mortification of my self-will, a willing readiness to die for thy love and honour, a final perseverance in grace and good works, a happy departure of my soul out of this world, with my perfect senses about me, and with thy holy sacraments to strengthen me; thyself, O dear Jesus, to comfort me! thy sacred Virgin Mother, with the saints, my particular patrons, to pray for me; and my good angel to conduct me to eternal rest and happiness. Amen.

O God, who, by the fruitful virginity of Blessed Mary, hast bestowed on mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession for us, by whom we have been found worthy to receive the Author of life, our Lord Jesus Christ, &c.

THE WAY OF THE CROSS.

COULD you travel to the Holy Land, with what piety you would visit those spots marked by the tears and the blood of our dear Saviour going to be crucified ! The Holy Church has made a provision for those who cannot do this. You may, by making the *stations*, accompany him through all the scenes of His adorable passion with as much profit to your soul as though you were actually present at the crucifixion. Only those who will actually go through this holy exercise, can begin to appreciate its value—the good it works in the soul, the graces it is sure to bring. You feel no devotion to the passion of Christ ? make the stations. You feel no contrition for your sins ? make the stations. You are getting lukewarm and sluggish ? make the stations. You cannot pray nor meditate ? make the stations. You have no relish for mortification ? make the stations.

The privilege of blessing and erecting stations was first granted to the Friars Minor of the Order of St. Francis, about the year 1342, who, having the office of protecting the holy

places, endeavoured to enkindle a veneration for them in Italy and other parts of the world. "To gain the indulgences of the Way of the Cross, it is necessary to go from one station to the other. It is, moreover, necessary to visit each station with piety and devotion, meditating on each mystery, and praying mentally or vocally. No prayers are specified, and consequently no set prayers are necessary. But it is the custom for those who cannot read, to say five *Our Fathers* and five *Hail Marys*; for those who can read, one *Our Father*, one *Hail Mary*, and *Gloria Patri*, with one or two stanzas of the *Stabat Mater*, and a prayer appropriate to each mystery. The Way of the Cross may be performed privately (by a single person) or solemnly. In the latter event, it is usual for a Priest to lead the exercise."—*Bouvier*.

The amount of the indulgence is uncertain, though great indulgences are certainly attached to this devotion. The fruit however is certain, if performed with piety and recollection. It is a most powerful incentive to the love of Jesus Christ crucified. Like the mystery of the Cross, it may seem foolishness to the worldly-minded; but he who tries it, will find its hidden relish.

If you wish to die happy, do all you can to acquire a devotion to the passion of Christ. Begin now and make the stations in the nearest church where they are erected, and make yours the sentiment of the seraphic St. Bonaventure: "I will take my repose in the sacred side of my Saviour; I will there watch, read, pray, drink, eat, and treat of all my affairs; I will there speak to His Heart, and shall obtain of him whatever I please." At each station, if you like, you may consider the Heart of Jesus Christ, and the different kinds of torture it endures, and what sins of yours made Him suffer most. Do not forget, either, that the stations may be performed for the relief of the holy souls suffering in purgatory.

A PRAYER TO DIRECT THE INTENTION.

Lord Jesus Christ, Saviour of my soul, I present myself before thee, to follow the Way of thy Cross, and to retrace in spirit that sacred path which was watered with thy adorable blood, during thy painful journey to Calvary's Mount. I offer to thee this pious exercise, with the view of gaining the indulgences which the sovereign Pontiffs have attached to it; and I

propose to pray for all the intentions which they had in view in dispensing so rich a treasure. Grant me, O Lord, the dispositions necessary for obtaining these indulgences, as well for myself as for the souls in purgatory, and in particular for those for whom I design to pray. May I, by this holy exercise, merit thy mercy in this world, so as to secure, with those suffering souls, a place in thy eternal kingdom in the life to come. Amen.

And thou, O blessed Mother of God, assist me by thy powerful intercession. Present this my feeble homage to thy divine Son, in reparation of the many injuries he daily receives from bad Christians, and from so many impious men, *who deny him that bought them.* Let me participate in that ineffable sorrow which pierced thy most tender soul during the several stages of his passion: that I may reap an abundant fruit from this holy exercise, for the advantage and the benefit of all those for whom I pray. Amen.

While moving towards each station, a verse of the *Stabat Mater* may be sung:

Beneath the world's redeeming wood
The most afflicted Mother stood,
Mingling her tears with her Son's blood.

FIRST STATION.

JESUS IS SENTENCED TO DEATH BY PILATE.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name :

R. Because, by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

Our gracious Redeemer, after suffering most injurious treatment before Annas and Caiaphas, a cruel scourging and a crown of piercing thorns, is condemned to death. This iniquitous sentence your Jesus accepts, with admirable humility. Innocence submits to punishment in order to free the guilty. Reflect that your sins caused his condemnation, and your stubborn impenitence extorted the bloody sentence from Pilate. Purpose now seriously to amend your life; and while you reflect on the horrid injustice of Pilate, who condemns innocence lest he should not appear a friend of Cæsar, with deep conviction of your own guilt condemn yourself for your many sins of human respect; think how often you have offended God from the fear

of displeasing the world ; and, turning to your Saviour, address him rather with tears of the heart than expressions of the tongue, in the following prayer :

PRAYER.

O mangled victim of my sins, suffering Jesus, I have deserved those bloody stripes, that cruel sentence of death ; and yet thou art put to death for me, that I should live for thee ! I am convinced that if I desire to please the world, I cannot be thy servant ; let me then displease the world and its vain admirers. I resign myself into thy hands. Let the love of thee take possession of my heart. Let my eyes behold with contempt, everything that could alienate my affections from thee. Let my ear be still attentive to thy word. Let me accompany thee through thy painful journey, sighing and imploring mercy.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us : O Lord, have mercy on us.

V. And may the souls of the faithful de-

parted, through the mercy of God, rest in peace.

R. Amen.

As that flowed down from every part,
Of all his wounds she felt the smart,
What pierced his body, pierced her heart.

SECOND STATION.

JESUS RECEIVES THE CROSS ON HIS SHOULDERS.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name.

R. Because, by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

This station represents your amiable Redeemer, clad in his usual attire, after his inhuman executioners have stripped him of the purple garment with which he has been clothed, when they crowned him with platted thorns as a visionary king. The heavy burden of the cross is violently placed on his mangled shoulders. Behold your Saviour, covered with wounds, disfigured with gore, a man of sorrow abandoned by all. With what wonderful pa

tience he bears the taunts and insults of the Jews! Reflect with confusion on that proud sensibility of yours, which takes fire at the very shadow of contempt; on your discontent and murmurs, at the slightest afflictions; your obstinate resistance to the will of Heaven, in the crosses of this life; although these are calculated to lead you, not to Calvary, but to the joys of eternal glory. From your heart unite in the following

PRAYER.

Meek, humble Jesus! my iniquity and perverseness loaded thy shoulders with the heavy burden of the cross. Yet, shameful ingratitude of mine! a vile worm of the earth, I dislike even the appearance of mortification, and shrink from everything that would check the violence of my passions; and if I suffer, it is with murmuring and reluctance. I now, O Saviour of the world, detest my past life, and by thy grace am determined no more to offend thee mortally. Let me only glory in the cross of my Lord, by which the world is crucified to me, and I to the world. Lay then on me the cross of true penance. Let me, for the love of

thee, bear the adversities of this life, and cleave to thee inseparably in the bonds of charity. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Who can with tearless eyes look on
When such a Mother, such a Son,
Wounded and gasping, does bemoan.

THIRD STATION.

JESUS FALLS UNDER THE CROSS FOR THE FIRST TIME.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name;

R. Because, by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

This station represents our Lord Jesus Christ overpowered by the weight of the cross, faint-

ing through loss of blood, and falling to the ground. Contemplate the unwearied patience of that meek Lamb, under the violence and insults of his brutal executioners ; while you, impatient in adversity and infirmity, presume to complain, nay, to insult the majesty of heaven by your blasphemies. Purpose here to suppress the sallies of an ill temper ; and beholding your amiable Jesus prostrate under the cross, excite in yourself a just hatred for sin, the cause of that insupportable weight under which your Saviour sank ; and thus address your afflicted Jesus :

PRAYER.

Alas ! My Jesus, the violence of thy heartless executioners, the weight of the cross, or rather, the more oppressive load of my sins, bend thee to the earth. Exhausted, panting for breath, thou dost not refuse new tortures for my sake ; shall I then refuse the light burden of thy commandments ? Shall I refuse to do violence to my passions and sinful inclinations ? Shall I relapse into the very crimes I have often wept over ? O Jesus, stretch out thy hand to my assistance, that I may never more fall into

mortal sin, but secure the affair of my salvation. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us : O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

O worse than *Jewish* heart, that could,
Unmoved, behold the double flood,
Of *Mary's* tears and *Jesus'* blood !

FOURTH STATION.

JESUS, CARRYING THE CROSS, MEETS WITH HIS MOST
AFFLICTED MOTHER.

V. We adore thee, O Lord Jesus Christ, and
bless thy holy name :

R. Because, by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

This station presents to our contemplation the meeting of the desolate mother and her

bleeding Jesus, sinking under the weight of the cross. Consider what pangs rent her soul, when she beheld him covered with blood, dragged violently to the place of execution, reviled and blasphemed by an ungrateful, outrageous rabble. Meditate on her inward feelings—the looks of silent agony exchanged between the Mother and her Son: her anguish in not being permitted to approach and embrace him. Be filled with confusion, that neither the Son's pain, nor the Mother's grief, have softened the hardness of your heart. Approach, now, with contrition, and join in the following

PRAYER.

O Mary, I am the cause of thy sufferings: O refuge of sinners, let me share in those bitter pangs which rent thy tender soul when thou didst behold thy Son, covered with wounds, and fainting under the cross. Mother of sorrows, let me feel the force of thy grief, that together with thee, I may mingle my tears with the blood of thy Son. O suffering Jesus! by thy bitter passion, and the deep anguish of thy afflicted Mother, grant me the grace of perseverance. Mother of Jesus, intercede for

me ! Jesus, look down on me with an eye of pity ; and, in the hour of my death, receive me into thy arms.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us : O Lord have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Alas ! our sins they were not his,
In this atoning sacrifice,
For which he bleeds, for which he dies.

FIFTH STATION.

JESUS ASSISTED BY SIMON THE CYRENIAN, IN CARRY-
ING THE CROSS.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name :

R. Because, by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

This station represents Christ fainting, unable to carry the cross. His sacrilegious execu-

tioners compel Simon the Cyrenian to carry it, not through compassion for Jesus, but lest he should expire before they could satiate their vengeance, by nailing him to the cross. Consider here the repugnance of Simon to carry the cross after Christ; and remember that you also reluctantly submit to the cross which Providence has placed on your shoulders. Will you continue to spurn the advice of your *Jesus*, who invites you to take up your cross and follow him? Will you yet, with shameless ingratitude, refuse the cross sanctified by his sufferings? Offer up devoutly the following

PRAYER.

O suffering Jesus! to what an excess did thy impious executioners carry their cruelty. Seeing thee faint under the cross, and apprehending thy death before they could accomplish their bloody designs, they compelled Simon to aid in bearing thy cross, that on it thou mightest expire in tortures. But why should I complain of the cruelty of the Jews, or the repugnance of Simon? Have I not again crucified him by my crimes? Have I not suffered with fretful impatience the light affliction with which

thy mercy visited me? Teach me, now, my Jesus, to detest and deplore my first impatience and let me, with a willing heart, accompany thee to Mount Calvary; let me live in thee and die in thee. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

When graves were opened, rocks were rent,
When nature and each element
His torments and her grief resent.

SIXTH STATION.

VERONICA PRESENTS A HANDKERCHIEF TO CHRIST.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name:

R. Because, by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

This station represents the moment when

the pious Veronica, moved with compassion on beholding the sacred face of our Redeemer, livid with blows and covered with blood and sweat, presents a handkerchief with which Jesus wipes his face. Consider the heroic piety of this devout woman, who is not intimidated by the presence of the executioners, or the clamors of the Jews; and the benign acknowledgment of Jesus, who leaves the impression of his countenance on her handkerchief. Reflect, here, that although you cannot discharge the kind offices of humanity to your Saviour, you have it in your power to discharge them towards his suffering members, the poor. You cannot wipe away the blood and sweat from the face of Jesus; but you can dry up the tears of wretchedness and misery. Examine what returns you have made for the favor your bountiful Jesus has bestowed on you; and, conscious of your ingratitude, address him in the following

PRAYER.

O Jesus, give me tears to weep for my ingratitude. How often have I turned my eyes from thee and thy sufferings, to fix them on the world and its vanities! Let me henceforth be

entirely thine. Stamp thy image on my soul, that it may never admit any love incompatible with that which I owe thee. Take possession of my heart on earth, that my soul may possess thee eternally in glory. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us : O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Shall man, the cause of all his pain
And all his grief, shall sinful man
Alone insensible remain ?

SEVENTH STATION.

JESUS FALLS UNDER THE CROSS A SECOND TIME.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name :

R. Because, by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

This station represents our Saviour at the

gates of Jerusalem, falling to the ground, through pain and weakness. He is compelled by blows and blasphemies to rise. Consider your Jesus prostrate on the earth, bruised by his fall, and ignominiously treated by an ungrateful rabble. Reflect that your self love and desire of preference were the cause of your Saviour's humiliation. Implore, then, grace to detest your proud and haughty disposition. It was your repeated sins that pressed him to the ground: will you then sin again, and add to the affliction of your gracious Saviour!

PRAYER.

O most holy Redeemer, treated with extreme contempt, and led out to punishment, through the excess of torments and weakness of thy mangled body, thou fallest a second time to the earth. What impious hand has prostrated thee? Alas! my Jesus, I am that impious, that sacrilegious offender! My ambitious pride, my haughty indignation, my contempt of others, numbed thee to the earth. Banish forever from my mind the spirit of pride; teach me humility; that detesting all vanities, I may be ever united with humble Jesus.
Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us : O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Ah. pious mother, teach my heart,
Of sighs and tears the holy art,
And in thy grief to bear a part.



EIGHTH STATION.

JESUS CONSOLES THE WOMEN OF JERUSALEM, WHO WEPT OVER HIM.

V. We adore thee, O Lord Jesus Christ, and bless thy name.

R. Because, by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

This station represents the place where several devout women, meeting Jesus, and beholding him wounded and bathed in his own blood, shed tears of compassion over him. Consider the excessive love of Jesus, who, though lan

guishing through the multitude of his torments, is nevertheless attentive to console the women who wept over him. They heard that merciful consolation from the mouth of Jesus: "Weep not over me, but over yourselves and your children; weep for your sins, the sources of my afflictions." Yes, my soul! I will obey my suffering Lord, and pour out tears of compunction. Nothing more eloquent than the voice of the tears which flow from the horror of our sins. Let us address him in the following

PRAYER.

O Jesus! only begotten Son of the Father! who will give water to my head, and a fountain of tears to my eyes, that I may, day and night, weep and lament my sins, I humbly beseech thee, by those tears of blood thou didst shed for me, to soften my flinty bosom, that tears may plentifully flow from my eyes, and contrition rend my hardened heart. Cancel my crimes, and render me secure in the day of wrath and examination, when thou wilt come to judge the living and the dead, and to demand a rigorous account of thy blood. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us : O Lord, have mercy
on us.

V. And may the souls of the faithful departed
ed through the mercy of God, rest in peace.

R. Amen.

The sword of grief, that did pass through

Thy very soul, O may it now

Upon my heart a wound bestow

NINTH STATION.

JESUS FALLS UNDER THE CROSS THE THIRD TIME.

V. We adore thee, O Lord Jesus Christ, and
bless thy holy name.

R. Because, by thy holy cross, thou hast re-
deemed the world.

THE MYSTERY.

This station represents the foot of Mount
Calvary, where Jesus Christ, quite destitute of
strength, falls a third time to the ground. The
anguish of his wound is renewed. Consider
here the many injuries and blasphemous deris-
ions thrown out against Christ, to compel him
to rise and hasten to the place of execution,

that his inveterate enemies might enjoy the bloody satisfaction of beholding him expire on the cross. Consider that by your sins you daily hurry him to the place of execution. Approach, then, in thought, to the foot of Mount Calvary, and cry out, accused weight of sin that prostrated my Saviour, and had long since buried me in the flames of hell, if his mercy and the merits of his passion had not preserved me!

PRAYER.

O amiable Jesus, I return thee endless thanks for not permitting me, an ungrateful sinner, as thou hast permitted thousands, less criminal, to die in my sins. I have added torments to thy torments, by heaping sin on sin. Kindle in my soul the fire of charity; maintain it with thy continual grace until, delivered from this body of death, I can enjoy the liberty of the children of God, and of thy co-heirs. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.
R. Amen.

Great Queen of Sorrows ! in thy train
Let me a mourner's place obtain,
With tears to cleanse all sinful stain !



TENTH STATION.

JESUS IS STRIPPED OF HIS GARMENTS AND OFFERED VINEGAR AND GALL.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name.

R. Because, by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

This station represents how our Lord Jesus Christ ascended Mount Calvary, and was stripped of his garments by his inhuman executioners, the skin and congealed blood torn off with them, and his wounds renewed. Consider the confusion of the modest Lamb, exposed to the contempt and derision of an insulting rabble. They present him with vinegar and gall.

Condemn here that delicacy of taste, that sensual indulgence with which you have flattered your sinful body. Pray here for the spirit of mortification. Think how happy you would die, if, stripped of the world and its attachments, you could expire covered with the blood and partaking in the confusion of your Redeemer.

PRAYER.

Suffering Jesus ! I behold thee stript of thy garments, thy old wounds renewed, and new ones added to the old. I behold thee in the presence of thousands, exposed to the inclemency of the weather, cold, trembling from head to foot, insulted by the blasphemous derisions of the spectators. Strip, thou mangled Lamb of God, my heart of the world and its deceitful affections. Divest my soul of its habits and sensual indulgence. Imbitter the poisoned cup of pleasure, that I may dash it with contempt from my lips, and through Christian mortification arrive at thy never-fading glory. Amen.

Our father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us : O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

To heal the leprosy of sin,
We must the cure with tears begin ;
All flesh's corrupt without their brine.

ELEVENTH STATION.

JESUS IS NAILED TO THE CROSS.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name.

R. Because, by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

This station represents the place where Jesus Christ, in the presence of his afflicted mother, is stretched on the cross and nailed to it. How insufferable the torture, the nerves and sinews being rent by the nails ! Consider the exceeding desolation, the anguish of the tender mother, eye-witness to this inhuman punishment of her beloved Jesus. Generously resolve, then, to crucify your criminal desires, and nail your sins to the wood of the cross. Contemplate

the suffering resignation of the Son of God to the will of his Father, while you are impatient in trifling afflictions, in trivial disappointments. Purpose henceforth to embrace your cross with ready resignation to the will of God, and address Him in the following

PRAYER.

Patient Jesus ! meek Lamb of God, who didst declare, "when I shall be exalted from the earth, I will draw all things to myself," attract my heart to thee, and nail it to the cross. I now renounce and detest my past impatience. Let me crucify my flesh with all its concupiscences and vices ; here burn, here cut, but spare me for eternity. I throw myself into the arms of thy mercy. Thy will be done in all things. Grant me resignation, grant me thy love ; I desire no more. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us : O Lord, have mercy on us.

V. And may the souls of the faithful de

parted, through the mercy of God, rest in peace.

R. Amen.

O may the wounds of thy dear Son
Our contrite hearts possess alone,
And all terrene affections drown.

TWELFTH STATION.

JESUS IS EXALTED ON THE CROSS AND DIES.

V. We adore thee, O Lord Jesus Christ, and
bless thy holy name.

R. Because, by thy holy cross, thou hast re-
deemed the world.

THE MYSTERY.

This station represents the place where Jesus Christ was publicly exalted on the cross, between two robbers, who were executed with the innocent Lamb. Consider here the confusion of your Saviour, exposed to the profane view of a blasphemous multitude. Imagine yourself at the foot of the cross. Behold that sacred body, streaming blood from every part. Contemplate the divine countenance, pale and languid, the heart throbbing in the last pangs of agony; the soul on the point of sep-

aration. Charity triumphs over his agony ; his last prayer asks forgiveness for his inveterate enemies. "Father, forgive them ; they know not what they do." His clemency is equally extended to the penitent thief : "This day thou shalt be with me in Paradise." He recommends in his last moments his disconsolate mother to his beloved St. John ; he recommends his soul to his heavenly Father ; and bowing down his head, resigns his spirit. Turn your eyes on the bloody portrait of charity. Number his wounds, wash them with tears of sympathizing love. Behold the arms extended to embrace you. Loving Jesus ! thou didst die to deliver us from eternal captivity.

PRAYER.

O suffering Son of God ! I now behold thee in the last convulsive pangs of death ; thy veins opened, thy sinews torn, thy hands and feet distilling blood. I acknowledge, most loving Jesus ! that my reiterated offences have been thy merciless executioners, the cause of thy bitter sufferings and death. Yet, God of mercy ! look on my sinful soul bathed in thy precious blood. Let me die to the vanity of

the world, and renounce its false pleasures. Thou didst pray, my Jesus! for thy enemies; I forgive mine; I embrace them in imitation of thy charity: I bury my resentment in thy wounds. Shelter me, in the day of wrath, in the sanctuary of thy side. Let me live, let me die in my crucified Redeemer. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Those wounds, which now the stars outshine,
Those furnaces of love divine,
May they our drossy souls refine

THIRTEENTH STATION.

JESUS IS TAKEN DOWN FROM THE CROSS.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name.

R. Because, by thy holy cross, thou hast redeemed the world.

THE MYSTERY.

This station represents the moment when Christ's most sacred body is taken down from the cross by Joseph and Nicodemus, and laid in the bosom of his weeping mother. Consider the sighs and tears of the Virgin Mother; with what pangs she embraced the bleeding remains of her beloved Son. Here unite your tears with those of this disconsolate mother. Reflect that your Saviour would not descend from the cross, until he consummated the work of redemption. Hence learn constancy in your pious resolutions; cleave to the standard of the cross. Consider with what purity that should be adorned, which receives in the blessed sacrament of the Eucharist Christ's most sacred body and blood.

PRAYER.

At length, O blessed Virgin, Mother of sorrows, you are permitted to embrace your beloved Son. But alas! the fruit of your immaculate womb is mangled. From the crown of his head to the sole of his foot, there is no soundness in him. Yes, the infernal fury of the Jews has at length triumphed: yet we re-

new their barbarity, crucify him by our sins, inflicting new wounds. Most afflicted Mother of my Redeemer, I conjure you, by the pains and torments you suffered in the common cause of salvation, to obtain for me, by your powerful intercession, the pardon of my sins, and grace to deplore, with a sympathizing feeling, your and your Son's affliction. As often as I appear at the holy sacrifice of the Mass, let me embrace thee, O my Jesus, in the interior of my heart. May I worthily receive thee as the sacred pledge of my salvation. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us : O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

That when the dreadful trials come
For every man to hear his doom,
On his right hand we may find room.

FOURTEENTH STATION.

JESUS IS LAID IN THE HOLY SEPULCHRE.

V. We adore thee, O Lord Jesus Christ, and
bless thy holy name.

R. Because, by thy holy cross, thou hast re-
eemed the world.

THE MYSTERY.

This station represents Christ's sepulchre, where his blessed body was laid with piety and devotion. Consider the feelings of the Virgin; tears streaming from her eyes, her bosom heaving sighs. What melancholy, what wishful looks she casts on that monument, where the treasure of her soul, her Jesus, her all, lay entombed. Here lament your want of contrition for your sins, and humbly adore your deceased Lord, who, poor even in death, is buried in another's tomb. Blush at your dependence on the world, and the eager solicitude with which you labor to grasp its perishable advantages. Despise henceforth the world, lest you perish with it.

PRAYER.

Most loving Jesus! for my salvation thou
didst perform the painful journey of the cross

I adore thee reposing in the holy sepulchre. Let me press the footsteps marked by thee, gracious Redeemer; the paths which, through the thorns of life, conduct to the heavenly Jerusalem. Would that thou wert entombed in my heart, that being united to thee I might rise to a new life of grace, and persevere to the end. Grant me, in my last moments, to receive thy precious body as the pledge of immortal life. Let my last words be Jesus and Mary, my last breath on the cross; that with a lively, faith, firm hope, and ardent love, I may reign with thee forever and ever.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

O hear us, Mary! Jesus, hear
Our humble prayers; secure our fear
When thou in judgment shalt appear

Now give us sorrow, give us love,
That so prepared, we may remove
When called to seats of bliss above. Amen.

CONCLUSION.

Compassionate Jesus! behold with eyes of mercy this devotion I have endeavoured to perform, in honor of thy passion and death, in order to obtain remission of my sins, and of the pains incurred by them. Accept of it for the salvation of the living, and the eternal repose of the faithful departed, particularly for those for whom I offer it. Do not, O Jesus, suffer the ineffable price of thy blood to be paid in vain, or my miserable soul ransomed by it, to perish. The voice of thy blood cries louder for mercy than my crimes for vengeance. Have mercy, then, O Lord, have mercy, and spare me for thy mercy's sake. Amen.

On returning to the Altar, recite the following prayers :

Ant. Christ became obedient for us unto death, even the death of the cross.

V. By thy holy cross deliver us, O God.

R. From all our enemies.

Let us pray

Look down, we beseech thee, O eternal Father, on this thy family, for which our Lord

Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross ; who liveth and reigneth, one God in unity with thee and the Holy Ghost, forever and ever.

R. Amen.

Ant. O all ye, that pass by the way, attend, and see if there be grief like unto my grief.

V. Pray for us, O most sorrowful Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray :

We beseech thee, O Lord Jesus Christ, that the blessed Virgin Mary, who, during thy bitter passion, had her most holy soul pierced with the sword of sorrow, may effectually intercede for us with thy clemency, both now and at the hour of death : who livest and reignest, one God with the Father and the Holy Ghost, forever and ever.

R. Amen.

Then may be added for the dead, if desired, the following :

Ant. It is a holy and wholesome thought to

pray for the dead, that they may be loosed from their sins.

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

Let us pray :

O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins, that through pious supplications they may obtain the pardon which they have always desired : who livest and reignest one God forever and ever.

R. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c. (*Each to be recited six times.*)

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us : O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

THE SACRED HEART OF JESUS.

THE Heart of Jesus Christ was the Heart of God—a Heart to be adored, a Heart to be loved, a Heart that loved us to overflowing; and which was broken with grief through the ingratitude of heartless men.

In the seventeenth century our Lord revealed to a religious of the order of the Visitation,* His desire that His Sacred Heart should be *publicly* honoured.

* The Ven. Marg. Mary Alacoque died in 1690. She was given to understand by divine revelation, that the order of the Visitation should diffuse abroad this devotion, without losing any of it themselves. Four hundred years before, God revealed to St. Gertrude that he had particularly reserved for *these latter ages* the devotion to His Sacred Heart, in order to awaken the faithful from their torpor and excite them to His love. We have a cold world to contend with; but the victory is ours, if we fight and esteem only God's grace as of value. "There is great grace in the last days," said a good dying man, whose thoughts leaned the same way. "I can do all things in God who strengthens me," said St. Paul; for all He asked was God's grace to support him.

Appearing to her, one day, He disclosed His Sacred Heart, surrounded by flames and surmounted by the cross, and addressed to her the following words :

“ Behold this Heart, which has loved men so much that it has spared nothing, but even exhausted itself, to testify its love; and yet I meet no other return from the greater number than ingratitude, contempt, irreverence, sacrilege, even in the Sacrament of my Love. But what is still more sensible to me is, that I suffer this from persons specially consecrated to my service. I demand, then, that the first Friday after the octave of the Holy Sacrament be devoted to honor my Heart, by an act of reparation, and that the Holy Communion be received, in order to repair the indignities it has suffered while exposed on the altars; and I promise that this Heart will dilate itself, to diffuse abundantly the influence of its divine love on those who will render to it this honour.”

“ But, my Saviour,” said the religious, “ to whom do you address yourself? To a vile creature—to a poor sinner whose unworthiness would even be capable of preventing the accomplishment of your design? Have you not

many fervent, generous souls to execute it?" "What!" said our Lord. "Do you not know that I employ the weak to confound the strong, and that it is ordinarily the poor and the humble I render the instrument of my greatest works, that they may not attribute the glory of them to themselves."

The "Devotion to the Sacred Heart," now sanctioned by the Church, is indeed a treasure hidden in a field, which he who finds shall obtain life, and draw down salvation from the Lord. If you wish to esteem it as it ought to be esteemed, listen to yet other words addressed by Jesus Christ to the same Venerable Margaret Mary Alacoque: "Recommend this devotion to seculars, as a sure and easy means of obtaining from me a true love of God; to ecclesiastics and religious persons, as an efficacious means of arriving at the perfection of their state; to those who labour in the conversion of souls as a powerful help in touching hearts the most obdurate; in fine, to all the faithful as a devotion the most solid, and the best calculated for obtaining a victory over their strongest passions, for establishing peace and concord in the most divided families, for destroying the most

inveterate imperfections, for acquiring a most pure and ardent love, and for obtaining, in a short time, the most sublime perfection."

Eternal thanks to Jesus Christ, the Wisdom of the Father, for instructing us out of the abundance of His adorable Heart, in a devotion so easy, so fruitful, so dear and pleasing to God!

Relying on the magnificent promises of Jesus Christ—the same yesterday, to day and forever, the Eternal Wisdom who knows what is good for us, and loved us even unto the death of his most bitter cross—let us embrace with ardour this devotion of His own choosing. If we wish to become His familiar friends, to whom He will confide the secrets of His love—if we wish to rise out of deep and inveterate habits of sin; if we wish to be changed into newness of life; if we wish to have influence for good with our neighbour—let us address ourselves to the Sacred Heart of Jesus by acts of *adoration*, of *reparation* for the griefs that wounded His Heart, of *love*, and of *petition* for the graces we need. "Grant me, O Jesus," said St. Ignatius, "your grace and love, and I shall be rich enough."

The Heart of Jesus, inflamed with love for us, is therefore *the object* of this devotion; the reparation of the insults offered to it, *the end*; and a most ardent love of our Lord, and innumerable graces, *the fruit*. What more could be said to one who would but weigh the import of these few words. St. Mechtilde says: "The Son of God appeared to me one day, holding in His hands His own Heart, more resplendent than the sun, and diffusing rays of light all around; and He gave me to understand that it was from this divine Heart all those graces flowed, which God incessantly poured on men."

Behold, then, the inexhaustible fountain of waters springing up into everlasting life. What are the *necessities* of your soul? What do you want *now*, and what do you really want for *most*? "Ask and you shall receive." Ask of the Sacred Heart. Seek there, and you shall find more than you anticipated.

May the most just, most high, and most amiable will of God be in all things done, and praised and exalted above all, forever!

THOUGHTS ON THE SACRED HEART,
WHICH MAY BE USED AS MATTER FOR MEDITATIONS.

I.

The features which mark His boundless love are thus described in the Canticles: "*Behold he standeth behind our wall, and clothes himself with His sacred humanity. He renders himself visible through his wounds and bleeding side, looking through these apertures as through the windows and through the lattices.*" We may consider divine love residing in the Heart of our Redeemer as a sovereign seated on his throne. Through his wounded side it beholds the hearts of the children of men, never losing sight of them. As those who look through a lattice see without being seen, so the love of this Divine Heart, which may be called the Heart of Divine Love, being in reality its centre, incessantly considers all that passes in ours.—*St. Francis of Sales.*

ASPIRATION.

One thing have I asked of our Lord, that will I seek—to dwell forever in His Sacred Heart.

II.

My dove in the clefts of the rock! come and contemplate my heart through the aperture of my bleeding side. The Heart of Jesus calls us all to Him. "Come you all to me." (Matt. xi. 28.) I place no bounds to my promises; my Heart is an inexhaustible source of goodness, which can efface all crimes. "*Come you all to me, and I shall relieve you* ; the crimes—the wounds—are yours; the remedy—the cure—is mine."

Come you all to me ; my heart is vast enough for all; the sea of my mercy is boundless enough to receive all sinners who rush into it—to absorb, to drown their offences. "I have found a Physician," you may say now, my soul, "who knows my disease and its cure. I have found what my soul thirsted for; I shall never any more suffer want."

ASPIRATION.

"Lord, give me of that water" flowing from your Heart, "and I shall never thirst."

III.

All the wounds of our Lord are so many gates of salvation open to the whole world; but that of His Heart is the largest.

All His wounds are fountains of grace, but that of His Heart is the clearest and most delicious.

All His wounds are so many purple streams, in which we can plunge all the powers of our soul, to enhance the price of our thoughts, words and actions; but the wound of the Heart gives them a higher colour, a more lively tinge, a more precious lustre.

All His wounds are so many places of refuge, where the most criminal find shelter; but that of the Heart is the most secure. *Reddite prævaricatores ad cor.*

ASPIRATION.

"I have found the Heart of my King, my brother," my kind friend Jesus. "What more can I desire in heaven or on earth?"

IV.

"*My son, give me thy heart.*" Perfect resignation and entire conformity to the divine will, is the most grateful and most acceptable sacrifice that a man can possibly offer to God out of his own stock and treasure. God sets so high a value and esteem upon this holocaust of our

heart, that it is this very one thing precisely he demands of us: "*My son, give me thy heart.*" As the eagle, the prince of birds, feeds only upon the heart, so what God most regards is the heart. Our heart cannot be divided and be satisfied. The heart of man is a narrow bed; it cannot contain any besides God alone. Had we a thousand hearts, we ought to offer them all to God, and look upon it as but little in regard of what we stand indebted to Him. The love of God consists not in words, but in actions. Jesus Christ, speaking himself of the love He bore his Heavenly Father, says: "That the world may know that I love my Father, and that I perform what my Father has commanded me, so do I. Arise, let us go hence." John xiv. 31. Where was it He went? To suffer death on a cross. So speaks *Alphonsus Rodriguez*. Behold the Sacred Heart of Jesus! Adore and imitate.

ASPIRATION

Heart of Jesus, you sought me when I fled from you; will you fly from me, now that I seek you?

V.

The Heart of Jesus is the sweet support of those who worship it. O strong and delightful support! Thanks be to God, the support of creatures has failed me. Such support always fails sooner or later, and that for many reasons. None save God can adequately appreciate our spiritual and corporal distresses. His Heart *only*, then, can adequately compassionate our miseries. Our distresses may be so long and so complex, so various and so intricate, as to try the patience of our dearest friends. Love only can sustain and pass through all opposition, and that love such as the embrace of Jesus Christ is alone able to inspire. Would you have Him in readiness to press you to His bosom in the hour of your distress? Would you have Him ready in the hour of fear to whisper, "It is I, be not afraid?" Would you, in your last agony, let fall your head on a cushion such as only He can furnish? O, then, secure now that adorable rest, and accept the invitation "Come and learn of me, all ye that are meek and humble of heart, and you shall find *rest* for your soul."

ASPIRATION.

“Place me near thee, O Heart of Jesus, and let my enemy fight against me.” *Pone me juxta te, et cujusvis manus pugnet contra me.*

VI.

“I sleep and my heart is watching.”—*Cant. v. 2.*

“I sleep,” He says, “and my heart is watching.” Ah! had Jesus simply said “I sleep,” and no more, His words, far from giving me that delight which they now convey, would but have created inquietude and alarm. Jesus sleeps, and the devil, my enemy, is awake, and going about like a lion ready to devour me! Jesus sleeps! and my senses, ever on the watch, are brooding over my soul in order to enslave it! Jesus sleeps! who then will keep guard over me? My beloved sleeps! in whom, then, shall I confide? My strength sleeps! who will sustain me? My hope sleeps! in whom shall I hope?

But He who is at once my love, my hope, and my strength, does not leave me long in suspense. “I sleep,” He says, “but my Heart is watching,” O words of sweet encouragement! That sleep which leaves the heart awake is not a torpid, inert sleep; that sleep

in which the Heart sleeps not, is not a sleep of forgetfulness. The Heart of Jesus is watching! He can then still love me. The Heart of Jesus is watching! He can then still aid me. That sacred Heart will never want secret words wherewith to instruct me, nor secret delights wherewith to charm me. What matters it if all within Him sleep, provided His heart be watching! His Heart, is it not most especially Himself? Sleep, Lord, Jesus, I am comforted. Thy heart is watching!—
Hours at the Altar.

VII.

So it is, then; the Heart of Jesus neither slumbers nor sleeps. Its love excites it, and keeps it ever in action. It is incessantly watching over my dearest interests—over my mind to enlighten it; over my heart to inflame it with its pure love; over my senses to quiet them; over my thoughts to direct them aright; over my commonest actions to ennoble them; over my entire life to make it divine.

Between the Heart of Jesus, and mine, alas, what a contrast!

When Jesus appears to sleep, His Heart is

watching; but I sleep and my heart watches not. My senses are ever wakeful, my passions ever active, my mind is constant excitement. It is my heart that sleeps! O My God! let all within me sleep, all except my heart, for it is upon my heart that Thy divine gaze is ever fixed. *Dominus intuetur cor*—"The Lord looketh at the heart."

Thus let me pass my days, O my God! loving Thee with my heart, adoring Thee with my heart, serving Thee with my heart; and when Thou shalt call me to Thyself, be it mine to exclaim with my last sigh, "I am now about to sleep the sleep of death, but it will not be an utter sleep. My heart shall watch; it shall watch near Thee and in Thee, through a blissful eternity! Amen."—*Hours at the Altar.*

ASPIRATION.

Heart of Jesus, hope of those who die in Thee, have mercy on me!

VIII.

How blind am I! I have received wonderful graces that I never thought of; and none the less wonderful because they did not strike

any of my senses. I *felt* nothing; I received what would surprise me, did I know it. How blind!—worse than that, I have been and am ungrateful! Perhaps I have been actually dissatisfied—almost displeased with certain graces and signal favours. A little wholesome severity on the part of him who reconciled me to God, disturbed my peace in the very moment that the angels rejoiced over one sinner doing penance. I am indeed blind and ungrateful! But the Heart of Jesus! O the Heart of Jesus! what consolation it felt—what thanksgiving, what delight, what sorrow for me; sorrow and joy, sorrow that I thought so little about such magnificent favours;—joy that God *at least* was appeased, and reconciled to justify me again. The Heart of Jesus, then, has loved for me when I would not love—has thanked God for me fervently when I thanked Him only a little. And now I stand indebted! My debts have accumulated since first I drew breath. The Heart of Jesus has done all these good offices for me, and the time has come to make payment. I owe gratitude, I owe thanksgiving, I owe sorrow, I owe *reparation*—I owe an act of love and thanksgiving for each of

those times that the Sacred Heart made those acts for me. Let me look back and remember, and see how often.

ASPIRATION.

Heart of Jesus, wounded for my sins, have mercy on me. Give me, O Jesus, wherewith to pay thee! *Ego vero egenus et pauper sum; Deus adjuva me!*

PRACTICES IN HONOUR OF THE SACRED HEART.

1. Be associated in the Confraternity by a Priest empowered to receive you.*
2. Induce others to celebrate the Feast of the Sacred Heart by confessing and communicating.
3. On the first Friday of every month do so yourself.

* All that is required of the associates, in order to obtain the privileges attached to the confraternity (after admission by a duly authorized Priest,) is to say every day a *Pater*, an *Ave*, and a *Credo*, with the following aspiration:

O most sweet Heart of Jesus, make me to love thee more and more!

4. When preparing for confession, beg of the Heart of Jesus to receive yours into it, that you may share in the grief which it felt at his agony in Gethsemina, for those sins of which you are about to accuse yourself.

5. Cause the holy Mass to be celebrated in honour of the Sacred Heart for the conversion of sinners, and those who lead scandalous lives.

6. In all doubts and difficulties address yourself to the Sacred Heart of Jesus, as a child to His father, a friend to his friend, praying it to enlighten and help you.

7. Pray the angel guardians of all connected with you, to obtain for them devotion to this Divine Heart.

8. Never give way to discouragement for your faults, remembering that you can repair them by the merits of the Heart of Jesus.

9. Consider the spiritual necessities of your own diocese, or parish in which you live. Ask yourself what would now be most for God's honour, and help most to save souls? Beg it earnestly of the Sacred Heart. *Suffer something* in honour of the Sacred Heart to obtain it. Do not leave off till you see some fruit.

10. Beg the Sacred Heart to grant *my* re-

quest; in other words, the compiler of this work solicits your prayer according to his intention, though it be but one little ejaculation.

11. Be devout to those saints who obtained great graces from the Sacred Heart, especially St. Joseph, St. Francis of Assissium, St. Aloysius, St. Gertrude, St. Teresa, St. Clare, &c.

12. Borrow compassion of the Sacred Heart, which may animate you to do or suffer something in its honour to relieve those afflictions of your neighbour, both of soul and body, that God permits you to be made aware of.

13. When you read in newspapers (or hear of) great crimes or scandals, make forthwith an act of sorrow and reparation to the Sacred Heart of Jesus wounded and distressed.

INVOCATIONS TO THE SACRED HEART.

Sanctuary of the divinity! Abyss of wisdom! Ocean of goodness! Throne of mercy!

Treasure inexhaustible, of whose fulness we have all received!

Our peace and our atonement!

Fountain of water springing up into everlasting life!

In which the Father is well pleased !
 The propitiation for our sins !
 Filled with bitterness for our sakes !
 Sorrowful in the Garden, even unto death !
 Saturated with revilings !
 Wounded with love !
 Pierced with a lance !
 Exhausted of thy blood on the cross !
 Bruised for our sins !
 Still outraged by ungrateful men in the most
 Holy Sacrament of love !
 Refuge of sinners !
 Strength of the weak !
 Comfort of the afflicted !
 Perseverance of the just !
 Salvation of them that hope in Thee !
 Hope of them that die in Thee !
 Sweet support of those who worship Thee !
 Our Helper in our many and great tribulations !
 Delight of all the saints !

AN ACT OF CONSECRATION TO THE SACRED HEART
OF JESUS.

To thee, O Sacred Heart of Jesus, do I devote and offer up my life, my thoughts, words,

actions, and sufferings. May my whole being be no longer employed but in loving, serving, and glorifying thee. O Sacred Heart, be thou henceforth the sole object of my love, the protector of my life, the pledge of my salvation, and my refuge at the hour of my death. Justify me, O blessed and adorable Heart, at the bar of divine justice, and screen me from the anger which my sins deserve. Imprint thyself like a divine seal on my heart, that I may never be separated from thee. May my name also be ever engraven upon thee, and may I ever be consecrated to thy glory, ever burning with the flames of thy love, and entirely penetrated with it for all eternity. This is all my desire, to live in thee. One thing have I sought of the Lord, and this will I seek, that I may dwell in the Heart of my Lord all the days of my life. Amen.

A PRAYER TO THE ETERNAL FATHER.

O eternal Father, let me offer up unto thy mercy the Sacred Heart of thy well-beloved Son, even as he offered himself up a sacrifice to thy justice.

Accept, on my behalf, all the thoughts, senti-

ments, affections, motions, and all the actions of this Sacred Heart; they are mine, because it was immolated for me; they are mine, because for the future I am resolved to admit nothing into my heart but what hath place in thine. Receive, then, O God, the merits of this Sacred Heart in satisfaction for my sins, and in thanksgiving for all the benefits conferred upon me. Receive them, O Lord, as so many motives for granting my petitions. Give me, O Lord, for their sake, all the graces I need, but especially the gift of final perseverance. Receive them as so many acts of love, adoration, and praise, which I now offer to thy divine majesty. This Sacred Heart, this Heart alone, can love, honour, and glorify thee as thou deservest. Amen.

The faithful are invited to make, at fixed times in the day, according to their opportunities, one or more of the following aspirations of love to the Sacred Heart of Jesus :

O Sacred Heart of Jesus, I love thee, and desire to love thee more and more!

O Heart of Jesus, burning with love of us, inflame our hearts with the love of thee!

O Sacred Heart of Jesus, mayest thou be known, loved, and adored throughout all the world!

O Heart of my dear Redeemer, may the love of thy friends supply all the injuries and neglects which thou sustainest!

ACT OF LOVE, BY VEN. MARG. MARY ALACOQUE.

O most loving Heart of my only beloved, unable to love and glorify Thee according to the extent of the desire Thou hast given me. I invite all heaven and earth to assist me, and I unite myself to the burning seraphim, in order to love Thee O Heart, burning with love, why dost Thou not set heaven and earth on fire with Thy pure flame, to consume whatever they contain, that all creatures may breathe only Thy love. O make me suffer or die, or at least change my heart entirely, and consume me with Thy most ardent heat, that I may love Thee perfectly. O divine fire, O most pure flames from the Heart of my only love, burn me without compassion, consume me without resistance. Alas! why dost Thou spare me, since I am only fit to burn, and only deserve fire? O Love! O Love of heaven and

earth, come into my heart and reduce me to ashes! O devouring fire of the Divinity, come and dissolve me; burn me, consume me in the midst of Thy pure flames, which cause those who die in them to live.

PRAYER OF ST. GERTRUDE TO THE SACRED HEART
OF JESUS.

O Sacred Heart of Jesus! living and life-giving fountain of eternal life, infinite treasure of the divinity, glowing furnace of love! Thou art my refuge and my sanctuary. O my adorable and lovely Saviour! consume my heart with that burning fire wherewith thine is ever inflamed; pour down on my soul those graces which flow from thy love, and let my heart be so united with thine, that our wills may be one, and mine in all things conformed to thine. May thine be the rule alike of my desires and of my actions. Amen.

AN ACT OF REPARATION TO THE SACRED HEART
JESUS.

O adorable Heart of my God and Saviour, filled with a lively sorrow at the thought of the injuries which thou hast received, and art

every day receiving, in the august Sacrament of the altar, I prostrate myself at thy feet, to make thee an act of humble reparation for all that thou hast suffered. O, that by my reverence, by my devotion, I could make amends to thy outraged majesty ! O, that I could do so, even at the sacrifice of my life ! Call to mind thy mercies, O Jesus ! and grant me the pardon which I beg for so many impious, heretical, and slothful Christians who dishonour thee, and above all, for myself, who have so often offended thee. Remember not my ingratitude ; but remember that thy divine Heart, bearing the burden of my sins, was afflicted even unto death. Let not thy sufferings and thy blood be in vain ; destroy in me my sinful heart, and give me one according to thine own, an humble and a contrite heart ; a heart that is pure, and full of horror for sin ; a heart that henceforth may be as a victim wholly consecrated to thy glory, and inflamed with the sacred fire of thy love. And for my part, I promise thee, O most sweet Jesus, to endeavour for the future, as much as in me lies, by my devotion in church, by my diligence in visiting thee in the Sacrament of the altar, by my sa-

your in receiving thee in the holy Communion, to make reparation for the irreverences, the profanations, and the sacrileges which I deplore in the bitterness of my soul. Amen.

A VISIT TO THE SACRED HEART OF JESUS.

O Heart of Jesus! who remainest day and night amongst us, inviting, expecting, receiving, all those who come to visit thee, I worship thee, and confess to thee my misery and my nothingness. I thank thee for all the mercies which thou hast bestowed upon me, especially for delivering me from the power of the devil; for restoring to me the dignity of a child of God, which I had lost by sin; for giving me blessed Mary for my advocate; and inspiring me with the desire to come into thy presence. I thank thee with all my heart, that thou vouchsafest to remain open for me; I desire to repair the injuries which I have had the misery to inflict upon thee, by my coldness and indifference to thy service. O, that I could honour thee as thou deservest to be honoured, in all places where now thou art the least honoured and the most neglected. Amen.

And thou, immaculate Mary, most holy and

dear Mother of fair love, who so earnestly desirest that thy divine Son should be loved by all, obtain for me, by thy most powerful intercession, that he may receive and accept this solemn consecration, which I this day make of my whole self in thy presence; to the end that my name may be written indelibly in the number of those happy souls, who, faithful and constant in his service, shall never be separated from the most sweet love of thy dear and most amiable Son Jesus. Amen.

FORM OF ADMISSION INTO THE CONFRATERNITY OF
THE SACRED HEART OF JESUS.

I, _____, for the greater honour of Jesus Christ crucified, and of his divine Heart, burning with love in the blessed Eucharist, and also to repair the outrages he receives in this august Sacrament, associate myself of my own free will to the faithful received into this pious Confraternity; I desire to participate in the indulgences with which it is enriched, and in the good works therein performed; both for the expiation of my own sins, and for the assistance of the suffering souls in Purgatory.

O sweet Jesus! enclose in thy Sacred Heart all the members of this Association; grant that, faithfully observing the precepts of thy law, and fulfilling the duties proper to their condition, they may be more and more inflamed with the fire of thy divine love. Amen.

Received at _____
on this _____ day of _____
_____ *Director.*

INDULGENCED PRAYER BEFORE A PICTURE.

Pius VII., by a rescript of June 9th, 1807, and by another of Sept. 26, 1817, grants in perpetuity an indulgence of one hundred days, to those who, with a contrite and humble heart, shall make the following offering before a picture of the Sacred Heart of Jesus:

PRAYER.

"I, wishing, O amiable Jesus, to testify my gratitude, and repair my infidelities, I, N. N., give Thee my heart, I consecrate myself entirely to Thee, and I resolve, with Thy assistance, never more to offend Thee."

And a plenary indulgence once a month, on

any day, with the ordinary conditions, for all who shall make this offering daily.—*Bouvier.*

EJACULATORY PRAYER TO THE BLESSED SACRAMENT.

Praised and glorified each moment be the most Holy and Divine Sacrament !

The following indulgences are attached to the repetition of this prayer:—1. An indulgence of 100 days once a day. 2. The same three times a day on all Thursdays in the year, on the feast of Corpus Christi, and on any day during the octave. 3. A plenary indulgence (with the usual conditions) to those who shall have repeated it every day for a month, on any day at choice. The partial indulgence of 100 days is applicable to the souls in purgatory, on repeating the prayer when the bell announces the exposition, benediction, or elevation of the Blessed Sacrament.

EJACULATIONS IN HONOUR OF THE BLESSED SACRAMENT.

O sacred banquet, in which Christ is received; the memory of his passion is renewed; the mind is filled with grace; and a pledge of future glory is given to us. Alleluia

O Lord, how sweet is thy Spirit, who, to show thy sweetness to thy children, by most sweet food from heaven, dost fill the hungry with good things, sending the fastidious rich away empty.

A certain man made a great supper, and sent his servant to say to them that were invited, that they should come, for all things were ready.

Come, eat my bread, and drink the wine which I have mingled.

I am the bread of life. Your fathers did eat manna in the desert; and they died. This is the bread that came down from heaven, that if any one eat of it, he may not die.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever.

The merciful Lord hath given food to them that fear him, in remembrance of his wonderful works.

He fed them with the finest of the wheat; and filled them with the honey out of the rock. Alleluia.

The eyes of all hope in thee, O Lord, and thou givest them their meat in due season. Thou openest thy hand, and fillest all things living with thy blessing. Alleluia.

PRAYER FOR HOLY MASS.

ETERNAL FATHER, permit me to offer Thee the Heart of Jesus Christ Thy dearly beloved Son, as He Himself offers it to Thee in sacrifice. May it please Thee to receive this offering for me, with all the desires, feelings, affections, movements, and acts of this Sacred Heart. They are all mine, since it is immolated for me, and henceforth I wish to have no other desires. Receive them in satisfaction for my sins, and in thanksgiving for all Thy benefits. Receive them in order to grant me through its merits, all the graces which are necessary for me, especially the grace of final perseverance. Receive them, as so many acts of love, adoration, and praise, which I offer to Thy divine Majesty, since it is by it alone Thou art worthily honoured and glorified. Amen.—*Ven. Marg. Mary Alacoque.*

AN EXERCISE OF UNION WITH THE SACRED
HEART OF JESUS DURING MASS.

At the *Introit*.

“Go forth ye daughters of Sion and see King Solomon in the diadem wherewith His mother crowned Him in the day of His es-

pousals and in the day of the joy of His Heart.”
 —*Cant.* 3. “My heart hath uttered a good
 word, I will declare my works to the king.”
 Psalm 44. Gloria Patri, &c.

At Kyrie Eleison.

Heart of Jesus, Ocean of goodness, abyss of
 Wisdom, Treasure inexhaustible, have mercy on
 me.

At Gloria in Excelsis.

“Glory to God in the highest, and peace on
 earth to men of good will.” The Heart of the
 infant Jesus exulted when that was sung, and
 shepherds and angels rejoiced. Let now the
 angels rejoice over one sinner doing penance.
 Let now my own hard heart be softened. Let
 now the Heart of God raised up in glory above
 the earth, draw me. Let it bring the waters
 of sorrow out from my rocky heart, and break
 and crush it with true contrition, till I too sing,
 “Glory to God in the highest,” and on earth
 the peace of the Sacred Heart of Jesus to men
 of good will. We give Thee thanks, O Lord
 Jesus, for the great glory of Thy adorable
 Heart. Receive our prayer.

THE PRAYER.

After *Dominus Vobiscum*.

Clothe us, O Lord Jesus, with the virtues of Thy Sacred Heart, and inflame our souls with the fire of Thy divine love; that we may be conformed to the image of Thy goodness, and be worthy of participating in Thy redemption. Who livest and reignest with the Father, in the unity of the Holy Ghost, world without end. Amen.

At the Epistle.

Ephes. iii. 8. Brethren, to me, the least of all the saints, is given this grace, to preach among the Gentiles, the unsearchable riches of Christ, and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named: that he would grant you according to the riches of his glory, to be strengthened with might by his spirit unto the inward man; that Christ may dwell, by faith, in your hearts; that being rooted and founded in cha

city, you may be able to comprehend with all the saints, what is the breadth, and length, and height, and depth; to know also the charity of Christ, which surpasseth knowledge, that you may be filled unto all the fullness of God.

THE TRACT.

Alleluia! Alleluia! O Lord my God I have cried out to Thee, and Thou hast healed me. Thou hast led my soul out of hell, Alleluia! Thou hast turned my mourning into joy for me, Thou hast cut my sack-cloth in sunder, and hast compassed me with gladness. Alleluia.

THE GOSPEL.

John xv. 9.

At that time: Jesus said to his disciples: As the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments you shall abide in my love, as I also have kept my Father's commandments, and abide in his love. These things I have spoken to you, that my joy may be in you, and your joy may be filled. This is my commandment, that you love one another as I have loved you. Greater love than this no man

hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you. I will not now call you servants: for the servant knoweth not what his Lord doth. But I have called you friends; because all things whatsoever I have heard of my Father, I have made known to you. You have not chosen me: but I have chosen you, and have appointed you that you should go, and should bring forth fruit: and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.

At the *Credo*.

I believe, O my God, the truths which thou hast revealed to thy Church. I desire to live and die in this faith. Grant, O Lord, that my life may be conformable with my faith, that my faith may be animated by good works, that I may never be ashamed to declare myself a Catholic, and may constantly maintain the interests of thy holy religion.

O Church of Rome, the persecutions which thou hast endured, far from weakening my faith, do but strengthen it the more, since thy divine Spouse foretold them. I vow inviolable

attachment to thee. Lord, draw close the bonds that bind me to thy holy Church; put into my heart a spirit of perfect obedience to its lawful pastors. In its bosom I became thy child, and in its bosom I wish to live and die. Amen.

AT THE OFFERTORY.

Matt. xi.

Learn of me, because I am meek and humble of heart: and you shall find rest to your souls. Alleluia.

The Priest offering up the Host, says:

Accept, O holy Father, almighty and eternal God, this unspotted Host, which I thy unworthy servant offer unto thee, my living and true God, for my own innumerable sins, offences, and negligences and for all here present, as also for all faithful Christians both living and dead, that it may avail both me and them unto eternal life. Amen.

Putting the Wine and Water into the Chalice, he says:

O God! who in creating human nature, didst wonderfully dignify it, and afterwards more

wonderfully reform it, grant that by the mystery of this water and wine, we may be made partakers of his divine nature, who vouchsafed to become partaker of our human nature, Jesus Christ our Lord, thy Son, who, with thee, in the unity of the Holy Ghost, liveth and reigneth God, for ever and ever. Amen.

At offering the Chalice, he says :

We offer thee, O Lord ! the Chalice of Salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a most sweet odour for our salvation, and for that of the whole world. Amen.

The Priest humbly bowing himself, says :

Accept us, O Lord ! who come in the spirit of humility, and with a contrite and humble heart ; and grant that the sacrifice which we offer this day in thy sight, may be pleasing to thee, O Lord God !

Turning himself towards the People, he says :

Brethren, pray that my sacrifice and yours may be acceptable in the sight of God the Father Almighty.

R. May the Lord receive this Sacrifice from thy hands, to the praise and glory of his own name, and to our benefit, and that of all his holy Church.

Then the Priest says the Secret Prayer as follows

We beseech thee, O Lord ! to inflame our souls with the fire of the Holy Ghost ; which our Lord Jesus Christ has sent on earth, from the secret recesses of his Heart, to enkindle in us his love ; who liveth, &c.

At the Preface :

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O Holy Lord, Father Almighty, eternal God : who hast appointed that the salvation of mankind should be wrought on the wood of the cross ; that whence death came, thence light might arise ; and that he who overcame by the tree, might also by the tree be overcome. Through Christ our Lord : by whom the Angels praise thy majesty, the Dominations adore it, the powers tremble before it, the Heavens and the Heavenly Virtues, and blessed Seraphims, with

common jubilee glorify it. Together with whom we beseech thee, that we may be admitted to join our humble voices, saying: Holy, holy, holy, &c.

From the *Sanctus* to the Consecration:

Jesus Christ loves us infinitely more than we love ourselves. He has loved us to excess. "And they spoke of His excess which he should accomplish in Jerusalem. (*Luke ix. 31.*) And what greater excess than that He should die for His creatures! He loved us, even to extremity. "Having loved His own, who were in the world, He loved them unto the end." (*John xiii. 11.*) For after having loved us from eternity, so that every moment of it He thought of us, and loved each one of us—"I have loved you with an eternal love"—He has become man for love of us, and has chosen a painful life, and the death of the cross to save us. And now, "His delight is to be with the children of men." Heart created on purpose to love men, how is it possible thou receivest from them forgetfulness and insult? Give me grace, sweet Jesus, to love Thee.

After the Elevation :

The bell has rung. He is here—body and blood, Soul and Divinity. Jesus Christ is present! “The heavens have dropped down dew from above, and the clouds have rained the Just.” My Saviour, I am in Thy presence, in the presence of Thee, who art “the beginning and the end,” who art “He that was to come,” who art “the Lord,” “the first and the last,” “inhabiting eternity,” and holding “the keys of death and of hell.” “Power and wisdom, and greatness and strength, and honor and glory, and blessing,” be to my Redeemer, for ever and ever. I adore your Sacred Heart. Take me within it.

At Pater Noster :

Precious prayer, which came from the Sacred Heart, and ought to penetrate mine with the sweet sword of His love. The Heart of God the Father toward us was such as He manifested, Who proceeded from His Heart. He who has given us Himself, how will He not in Himself give us all things? “What wouldst Thou that I should do for Thee?” already He asks, What shall I ask Him for? O what

treasures St. Francis and St. Gertrude got from His Sacred Heart! His arm is not shortened, nor His power diminished, nor His strength exhausted. That Heart is a miracle of goodness. He bids me ask: What can I desire better than Himself? If I ask aught else I shall have but a part. Hear me! I ask, I entreat, I implore. Give me your holy love, and then yourself, O increased Beauty of the Father, O most beautiful among the sons of men!

At the Communion :

O my Saviour! there is no place more worthy of Thee than Thyself. Empty me, then, of myself, O my God, and establish Thyself within me; so that when Thou comest to me, Thou mayest be received not by me, but by Thyself, and with the same love that Thou bearest Thyself.

If you are going to Communion, add :

O my God, I offer Thee, to supply the deficiency of my own merits, the holy dispositions of all the saintly souls who have worthily communicated, or are now doing so, or shall do so to the world's end.

I rise to present myself before Thee. My soul burns with an ardent thirst. O give unto her the living water!

After the Communion :

Psalm lxviii.

My heart hath expected reproach and misery ; and I looked for one that would grieve together with me, but there was none : and for one that would comfort me, and I found none.

Psalm xxi.

But I am a worm and no man : the reproach of men and the outcast of people. All they that saw me have laughed me to scorn : they have spoken with the lips and wagged the head. I am poured out like water, and all my bones are scattered. My heart is become like wax melting in the midst of my bowels.

The Post Communion :

May thy grace, O Lord Jesus ! we beseech thee, afford us divine favour, in order that, being sensible of the sweetness of thy most loving Heart, we may learn to despise earthly things, and love such as are heavenly : who livest and reignest, &c.

At the end of Mass :

O mother of beautiful love ! Mary ! thou who so much desirest to see Jesus loved, unite me, attach me to Thy Divine Son ; but unite me in such a manner that I may never more be separated from Him.

A VISIT TO THE SACRED HEART.

O Heart of my Lord and Saviour Jesus Christ ! how miserable am I, and how ungrateful after so many benefits and favours, so many visits and inspirations, especial protections and graces of every kind. I have not one act of love to offer Thee. I am cold and indifferent. O Heart of my dearest Lord, full of compassion, have mercy on my extreme misery. Take my cold miserable heart, and put it in Thy inflamed Heart, where it may be consumed with the love of Thy holy Heart. I am all misery and sin : Thou art all mercy and compassion. Thou wert open that I might enter in and find rest to my soul in the holy sanctuary of Thy Heart where every treasure is to be found. This holy sanctuary was formed for

me in the womb of the Blessed Virgin, and opened on Calvary, that in every distress I might enter and procure strength. But alas! the blindness that I remain under! I am wounded, and Thy loving kindness compels me to come in, that you may heal my poor soul. Keep me, O Lord, and teach me to adore and thank Thee. Make me know the treasures, that I possess in Thy holy Heart. Give me grace that I may use them for Thy honour. Grant that I may no longer be like the unwise servant, who hiding his talent had no interest for his lord.

ANOTHER VISIT TO THE SACRED HEART.

Who am I, that grieve at the least ingratitude, and resent the smallest slight or disrespect; while I enter the church without proper respect, perhaps wholly forgetful that the Heart of my Jesus, so tender and so jealous of my love, is there waiting for me to offer Him some act of love or gratitude for the many blessings He has heaped upon me! O my dearest Lord, I am covered with confusion. Why am I so cold and indifferent? It grieves me to think

of this, my ingratitude ; but it is too true. I could not endure such ingratitude from men, and I offer it to the Heart of my Saviour ! O Heart of my Jesus, have mercy on me. I will receive all injuries as my due, and from this time forward, I desire to suffer all things for Thee, and in union with Thee. Why am I not all on fire with Thy love ? O Heart of my Jesus, teach me to profit by this great privilege that I enjoy in having Thy holy Heart always present on our altars. This is the seat of Thy mercy, where Thou receivest Thy poor children, to comfort them in this vale of misery. Here Thou desirest to receive their homage. What more couldst Thou have done, and hast not done ? What greater consolation couldst Thou have left us than this Thy holy Heart ! To it we can pour out all our distresses. How many acts of charity might I perform for myself and neighbor daily, when I see any one in distress ! I am grieved that I cannot comfort them ; but what greater charity can I perform than present them to Thy holy Heart. O Heart of my Jesus, give me grace to love Thee with a pure love. I desire to serve Thee faithfully from hence forward to pay Thee all the homage and gratitude I am able.

A DEVOUT OFFERING TO THE SACRED HEART OF
JESUS, BURNING WITH LOVE FOR MEN.

[To be recited before its Holy Picture.]

I, *N. N.*, in sincere testimony of my gratitude, and of the desire which I entertain of repairing my past infidelities, give Thee my heart, O my amiable Jesus, and I consecrate myself without reserve to Thee, firmly resolving, with the assistance of Thy holy grace, never more to offend Thee.

ON NOVENAS.

A NOVENA is a devotion of nine days in honour of some particular saint, or of some particular mystery in the Life of our Lord or His Blessed Mother—such devotion being undertaken for the purpose of obtaining some special grace or favour through the saint or mystery thus honoured. A Novena may be commenced or ended at any time—beginning nine days before some particular feast and ending on its eve. In order to make a Novena, select some particular prayer or prayers suitable to the object of your devotion, and say it every day during the specified time. If you have a picture

or image of the saint you thus honour, you can light a blessed candle before it every evening during the exercise. In this manner you can make a Novena in honour of the Sacred Heart, of the Blessed Virgin, of St. Joseph, &c.; and these Novenas are certainly powerful means of drawing down graces from God and obtaining favours. It is not necessary to make a long or tedious exercise in order to perform a Novena. A few short prayers, or even one that you feel a devotion for, together with some short aspiration, are entirely sufficient; and, if you like, end with receiving Holy Communion on the last day. To excite a lively devotion amongst the faithful towards the Blessed Virgin, Pius VII. approved of Novenas of prayers, which should serve as preparations for the principal of her festivals, and granted to those who should perform them three hundred days indulgence for each day, and a plenary indulgence on the feast itself, the conditions as usual.*

These indulgences are applicable to the souls in Purgatory.

* Confession and Communion.

The festivals of the Blessed Virgin designated are : the Immaculate Conception, the Nativity, the Purification, the Annunciation, and the Assumption.*

GRACE BEFORE MEAT.

<p>V. Benedic, Domine, nos et hæc tua dona, quæ de tua largitate sumus sumpturi; per Christum Dominum nostrum.</p>	<p>V. Bless us, O Lord, and these thy gifts, which of thy bounty we are about to receive; through Christ our Lord.</p>
--	--

R. Amen.

R. Amen.

GRACE AFTER MEAT.

<p>Agimus tibi gratias, omnipotens Deus, pro universis beneficiis tuis; qui vivis et regnas in sæcula sæculorum. Amen.</p>	<p>We give thee thanks, almighty God, for all thy benefits; who livest and reignest, world without end. Amen.</p>
--	---

<p>Retribuere dignare, Domine, omnibus nobis bona facientibus propter nomen tuum, vitam æternam. Amen.</p>	<p>Vouchsafe, O Lord, to render to all who do us good for thy name's sake, life everlasting. Amen.</p>
--	--

* Bouvier on Indulgences, p. 167.

MARY CONCEIVED WITHOUT SIN.*

"I SAW the holy city, the new Jerusalem, said St. John, "descending from God out of heaven, as a bride adorned for her husband."

* The 8th of December, 1854 was a memorable day. On it our holy Father Pius IX. (whom may God long preserve to us), surrounded by fifty-one Cardinals and one hundred and fifty-two Bishops, before a congregation of thirty thousand persons, published the Definition in the Basilica of St. Peter, and defined as follows :

"By the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own authority, We declare, pronounce, and define, that the doctrine which holds that the Most Blessed Virgin Mary, in the first instant of her conception, was, by the singular grace and privilege of Almighty God, and in consideration of the merits of Jesus Christ, the Saviour of the human race, preserved free from all stain of original sin—is a doctrine revealed by God, and therefore most firmly and constantly to be believed by all the faithful " Thanks be to God that we belong to the one fold of the one shepherd, whose sheep hear His voice ; since it is the voice of God, and He is the centre of unity, the Vicar of Jesus Christ. (Read Father Faber's little tract on the Immaculate Conception.)

Thus came the Blessed Virgin Mary, like that other spouse the Holy Church, not having spot nor wrinkle, nor anything that could defile. So pure and so holy was the Queen conceived without Sin, that Blessed Amadæus said of her "WHEREVER SHE WENT IT WAS PARADISE." By her presence she planted a paradise of virtues. Her presence breathed purity. No one went near her, without feeling himself inwardly inflamed with the love of God, and the strength of celestial virtue.

Be sure, dear reader, that all good things come to us, together with devotion to the Blessed Virgin, nor is there a surer sign that God will save us than when he gives this continual and sincere devotion to his holy Mother. But let us remember what devotion is. According to St. Thomas, devotion is a certain readiness of the will to serve the one to whom we are devoted. It does not consist in this or that particular exercise, which is only the sign of devotion when it proceeds from it. Devotion itself is a readiness of the will to do promptly whatever may tend to the honour of the one we love. If your will is thus ready to love, and esteem and please the Holy Mother, whenever

opportunity offers, then indeed you are devoted to her—not otherwise. But who would not love her, who is herself the *mother of fair love*? Who would not esteem the Mother of God? Who would not please the delight of angels and of men? God did not make His own sweet mother in weight and measure of perfections; neither would He have us love her and serve her, to any set amount and no further. Love her as much as you can, and you will only love God more, and begin to apprehend something of what the love of God is.

Pray God to give you, as his choicest blessing, this love of the Immaculate Mother, and that next to Him you may love her best, above all that you hold near or dear. If that is granted, happy indeed are you, and little have you to fear. The love of Mary will be a tree of paradise planted in your soul, yielding continually the richest and most precious fruits of God's grace, and establishing your heart every day more deeply in His true and solid love. He who through her has given us Himself, will give us naught but through her, as the dispenser of His grace. When He crowns us with the shield of His good will, the love of

Mary will rule our hearts. It is Himself that speaks, and it is from the cross that he speaks—His own Sacred Heart, broken with grief, and full of His sweet mother Mary torn with anguish: “Behold thy Mother!” “She is mine; take her. Esteem her because I gave her to you; love her.”

“Be devout to the Madonna, keep yourself from sin, and God will deliver you from your evils.”—*St. Philip Neri.*

“Real devotion to our Lady is a special grace,” said another servant of God.

MEMORARE,

OR PRAYER OF ST. BERNARD.

Remember, O most pious Virgin Mary, that it has never been heard of in any age, that those who implored thy powerful protection were abandoned by thee. I, therefore, O sacred Virgin, animated with the most lively confidence, cast myself at thy sacred feet, humbly beseeching thee to adopt me as thy child, to take care of my eternal salvation, and to watch over me at the hour of death. O do not, Mother of the Word Incarnate, despise my prayer

but graciously hear, and obtain the grant of my petition. (*Here specify your request.*)

RECORDARE.

Remember, O Virgin Mother, in the presence of God, to ask good things for us, and to avert His indignation from us.

REGINA SINE LABE CONCEPTA.

“O Mary, conceived without sin, pray for us who have recourse to thee.”

FOR A HAPPY DEATH.

Dear Blessed Virgin Mary, send St. Michael to help me when I die.

PRAYER OF ST. PHILIP NERI.

Virgin Mary, Mother of God, pray to Jesus Christ thy Son, for me a sinner.

PRAYER TO THE BLESSED VIRGIN MARY FOR A
HAPPY DEATH.

[From *Paradisus Animæ*.]

O sweetest Mother of Jesus! Virgin Mary, my patron, full of the bowels of mercy, succour me a miserable sinner, before a sudden and unprovided death overtakes me—lest suddenly and unprepared I pass out of this world.

Pray for me, blessed Virgin Mary, on account

of the most bitter passion and death of thy only begotten Son, our Lord Jesus Christ, that by detestation of sin, by the renunciation of the devil and his works, by true contrition, by pure and humble confession, by penance and satisfaction worthy the acceptance of God, and by love of my neighbour, reconciled to thy Son, I may pass from this world.

And make thy mercy with me, O Blessed Virgin Mary, Mother of God, in that tremendous hour when the vital spirits shall ebb, and the dead tongue shall be unable to move itself to invoke thee; nor my eyes shall be able to bear the light, nor my ears be open to any voice; remember me then, O Mary! remember the prayers which I now pour out to the ears of thy pity, and help me in that last hour of my necessity, that I may be delivered from the ministers of the devil, and may be called with the faithful of Christ, the servants and friends of thy Son. Amen.

Entering your room and going out:

Nos cum prole pia benedicat Virgo Maria.

May the blessed Virgin Mary bless us with pious offspring.

TO OUR BLESSED LADY.

FOR ALL VIRTUES, BUT ESPECIALLY FOR PURITY.

1. With my whole heart I revere thee, O Most Holy Virgin, above all the angels and saints of Paradise, as Daughter of the Eternal Father, and I consecrate to thee my soul with all its powers. Hail Mary.

2. With my whole heart I revere thee, O Most Holy Virgin, above all the angels and saints of Paradise, as Mother of the only-begotten Son, and I consecrate to thee my body with all its senses. Hail Mary.

3. With my whole heart I revere thee, O Most Holy Virgin, above all the angels and saints of Paradise, as the beloved Spouse of the Divine Spirit, and I consecrate to thee my heart with all its affections, praying thee to obtain for me from the Most Holy Trinity all the means of salvation. Hail Mary.

Indulgences.—One hundred days each time : Plenary, on the usual conditions, once a month, for those who have recited it daily for a month. Applicable to the *dead*.

PRACTICES IN HONOUR OF MARY.

The holy rosary or beads.

To wear the habit of Mt. Carmel or Scapular.

To make a Novena or nine days' devotion in her honour.

To go to Holy Communion on her principal feasts.

To cause Mass to be celebrated for yourself or friends in her honour.

To fast or abstain from flesh meat on certain Saturdays in her honour.

Pray God to give you a generous and child-like confidence in His own sweet Mother.

To wear the miraculous medal and pray for the conversion of sinners.

To keep her image in your room.

To imitate her virtues. She never thought ill of, nor spoke an angry word to any one.

To give an alms for her honour.

To visit the sick, instruct the ignorant, reconcile enemies for her love, first imploring her help.

To honour the saints who were most devoted to her.

To cherish devotion to the saints who were most nearly related to her—to St. Anne, her glorious mother; St. Joachim, her father; St. Joseph, her illustrious spouse, and to prepare for their festivals by novenas or other devotions.

ROSARY OF THE BLESSED VIRGIN MARY.

THE Blessed Virgin herself taught St. Dominic this devotion, and when he began to propagate it, it seemed as though the grace of God fell like showers of healthy rain on the face of the earth. Piety received an impulse which will be felt while the world lasts. But what is the Rosary? If you procure a beads, you will have a third part of it; that is, five decades. A *decade* is *one* Our Father, *ten* Hail Marys, and *one* Glory be to the Father, said in honour of some particular mystery or event in the life of our Lord or His Blessed Mother for the love of Jesus and of Mary go together. In other words, while you are saying one decade, you should let your mind, or the affections of your heart, be occupied on that event

470 ROSARY OF THE BLESSED VIRGIN.

As I said, an ordinary beads has five *decades*. Before these there are five beads by themselves. Begin thus: 1. Bless yourself; 2. Say the Apostles' Creed; 3. Then on the first bead say one Our Father; 4. On the three following beads say three Hail Marys; 5. On the next, say Glory be to the Father. This will bring you to where the decades begin. Each decade is said in honor of a different mystery.* If you do not understand this already, you must learn from some member of the Rosary Society, who will instruct you. When you say your beads, say them for some particular favour you desire the Blessed Virgin to obtain for you. Say them with devotion and attention too. One decade said with hearty devotion would please our dear Lady more than five said in a hurried and unmannerly distraction. If you say them with others, say them as they do, avoiding singularity.

* Those who do not know how to read, can gain the indulgence by saying their beads in honour of only one mystery.

METHOD OF SAYING THE BEADS.

BLESS yourself, and on the cross or medal say the Apostles' Creed, then on the large bead the Our Father, and three Hail Marys on the three small beads, and end this introductory part by—

“Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.”

Then there are three different ways to proceed.

I. *With Contemplation and Prayers.*

Read in the book the contemplation for the first mystery of the part which you wish to recite, and, reflecting on this, say the Our Father on the large bead, ten Hail Marys on the ten small beads, and the Glory be to the Father after the last; then read in the book the prayer of the first mystery.

II. *The method of Father Busée, used by the Jesuits and Redemptorists.*

Say the Our Father on the large bead, and

on each small bead the Hail Mary as far as the word "Jesus," then add in the words, "Whom thou didst conceive at the message of an Angel," and then "Holy Mary," &c., and end the decade with a Glory be to the Father.

In this way introduce appropriate words into the Hail Mary in each decade, thus :

JOYFUL MYSTERIES.

1st DECADE.—"Whom thou didst conceive at the message of an angel."

2d DECADE.—"Whom thou didst carry in thy womb on thy visit to St. Elizabeth."

3d DECADE.—"Who was born of thee at Bethlehem."

4th DECADE.—"Whom thou didst present in the temple."

5th DECADE.—"Whom thou didst find in the temple."

SORROWFUL MYSTERIES.

1st DECADE.—"Who sweat blood for us in the garden."

2d DECADE.—"Who was scourged for us."

3d DECADE.—“Who was crowned with thorns
for us.”

4th DECADE.—“Who carried His cross for us.”

5th DECADE.—“Who was crucified for us.”

GLORIOUS MYSTERIES.

1st DECADE.—“Who arose from the dead.”

2d DECADE.—“Who ascended into heaven.”

3d DECADE.—“Who sent down the Holy
Ghost.”

4th DECADE.—“Who took thee up into hea-
ven.”

5th DECADE.—“Who crowned thee in hea-
ven.”

The advantage of this method is, that the mystery is kept before the mind without any effort, and, as the words are easily learnt, a book will not be needed.

III. *Manner of saying the Beads with others.*

Where several say the beads together, the leader says the Creed as far as the words, “the living and the dead:” then all the rest begin, “I believe in the Holy Ghost,” &c., and finish the Creed. The leader then recites the Our

Father to the words, "as it is in heaven," and the rest, all together, begin at the words, "Give us this day," and finish it. The leader then begins the Hail Mary and goes down to the holy name of "Jesus," and the rest finish. He then recites the Glory be to the Father to the words "Holy Ghost," and the rest continue it.

If they recite the first way, the leader then in each decade reads the contemplation and begins the Our Father, the rest end it; and he says the first part of the Hail Mary, which they complete; and when this is done ten times, he says the first part of the Glory, &c., and when they have finished it, he reads the prayer, and the next contemplation.

If they are reciting the second way, the leader in each mystery, after his part of the Hail Mary, adds the words given above.

NOTE.—Only one part, or five decades, need be said at once to gain the indulgences.

IV. *The Living Rosary.*

A new and pious way of saying the beads been approved by the Church, and is

called the Living Rosary. Fifteen persons divide the rosary among them, each taking one mystery, and by reciting only this one decade each day they gain all the indulgences attached to the recitation of the whole rosary, besides several others. This decade should be preceded by the Creed, Our Father, three Hail Marys, and the Glory be to the Father, and may be recited in either of the two ways given.

END OF THE BEADS.

When the five decades have been recited, it is usual to add the hymn *Salve Regina*, and the Litany of the Blessed Virgin, with its prayer or the prayer of the rosary.

DAYS FOR THE VARIOUS PARTS.

The Joyful Mysteries are recited on Mondays and Thursdays. The Sorrowful Mysteries are recited on Tuesdays and Fridays. The Glorious Mysteries are recited on Wednesdays and Saturdays, and on all the Sundays of the year.

Some, however, on the Sundays from Advent to Lent, recite the Joyful Mysteries; on

the Sundays in Lent, the Sorrowful Mysteries ;
and on the Sundays from Easter to Advent,
the Glorious Mysteries.

ROSARY OF THE MOST BLESSED VIRGIN MARY.



IN the name of the Father, and of the Son,
and of the Holy Ghost. Amen.

Hail, Mary.

V. Thou shalt open my lips, O Lord.

R. And my mouth shall show forth Thy
praise.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

THE FIVE JOYFUL MYSTERIES.

I. *The Annunciation.*

Let us contemplate, in this mystery, how
the angel Gabriel saluted our Blessed Lady
with the title, "Full of grace," and declared
unto her the Incarnation of our Lord and
Saviour Jesus Christ.

Our Father. Ten Hail Marys. Glory be to the Father.

PRAYER.

O holy Mary, Queen of Virgins; through the most high mystery of the Incarnation of thy beloved Son, our Lord Jesus Christ, wherein our salvation was begun, obtain for us, through thy most holy intercession, light to understand the greatness of the benefit He hath bestowed upon us, in vouchsafing to become our Brother, and giving thee, His own beloved mother, to be our mother also. Amen.

II. *The Visitation.*

Let us contemplate, in this mystery, how the blessed Virgin Mary, understanding from the angel that her cousin, St. Elizabeth, had conceived, went with haste into the mountains of Judea to visit her, bearing her divine Son within her womb, and remained with her three months.

Our Father, &c.

PRAYER.

O holy Virgin, most spotless mirror of humility; by that exceeding charity which

moved thee to visit thy holy cousin, St. Elizabeth, obtain for us, through thy intercession, that our hearts being visited by thy divine Son, and freed from all sin, we may praise and give thanks to Him forever. Amen.

III. *The Birth of our Saviour Christ in Bethlehem.*

Let us contemplate, in this mystery, how the blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer, Jesus Christ, at midnight, and laid Him in a manger, because there was no room for Him in the inns at Bethlehem.

Our Father, &c.

PRAYER.

O most pure mother of God ; through thy virginal and most joyful delivery, whereby thou gavest to the world thy only Son, our Saviour, we beseech thee obtain for us, through thy intercession, the grace to lead such pure and holy lives in this world, that we may become worthy to sing, without ceasing, the mercies of thy Son, and His benefits to us by thee. Amen.

IV. *The Presentation of our Blessed Lord in the Temple.*

Let us contemplate, in this mystery, how the blessed Virgin Mary, on the day of her purification, presented the child Jesus in the Temple, where holy Simeon, giving thanks to God, with great devotion received Him into his arms.

Our Father, &c.

PRAYER.

O holy Virgin, most admirable mistress and pattern of obedience, who didst present the Lord of the Temple in the Temple of God; obtain for us of thy blessed Son, that, with holy Simeon and devout Anna, we may praise and glorify Him forever. Amen.

V. *The finding of the child Jesus in the Temple.*

Let us contemplate, in this mystery, how the blessed Virgin Mary, after having lost (through no fault of hers) her beloved Son in Jerusalem, sought him for the space of three days; and at length found Him in the Temple,

sitting in the midst of the doctors, hearing them, and asking them questions, being of the age of twelve years.

Our Father, &c.

PRAYER.

O most blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted, by that unspeakable joy wherewith thy soul was filled, when at length thou didst find thy well-beloved Son in the Temple, teaching in the midst of the doctors, obtain of Him that we may so seek Him and find Him in His holy Catholic Church, as never more to be separated from Him. Amen.

Salve Regina, as at p. 54, with *V.* and *R.*; and the following prayers:

Hear, O merciful God, the prayer of Thy servants; that we who meet together in the society of the most holy Rosary of the blessed Virgin, mother of God, may, through her intercession, be delivered by Thee from the dangers that continually hang over us; through the merits of our Lord and Saviour Jesus Christ. Amen.

O God, whose only begotten Son, by His life, death, and resurrection, hath laid open to us the rewards of everlasting life, grant, we beseech Thee, that, pondering in our hearts these mysteries in the most holy Rosary of the blessed Virgin Mary, we may imitate what they set forth, and obtain what they promise; through the same our Lord and Saviour Jesus Christ. Amen.

THE FIVE SORROWFUL MYSTERIES.

I. *The Prayer and Bloody Sweat of our Blessed Saviour in the Garden.*

Let us contemplate, in this mystery, how our Lord Jesus Christ was so afflicted for us in the garden of Gethsemane, that His body was bathed in a bloody sweat, which ran down in great drops to the ground.

Our Father, &c.

PRAYER.

O most holy Virgin, more than martyr; by that ardent prayer which our beloved Saviour poured forth to His heavenly Father in the garden, vouchsafe to intercede for us, that, our

passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the holy will of God. Amen.

II. *The Scourging of our Blessed Lord at the Pillar.*

Let us contemplate, in this mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house, the number of stripes they gave Him being about five thousand.

Our Father, &c.

PRAYER.

O mother of God, overflowing fountain of patience; through those stripes thy only and much-beloved Son vouchsafed to suffer for us, obtain of Him for us grace to mortify our rebellious senses, to avoid the occasion of sin, and to be ready to suffer every thing rather than offend God. Amen.

III. *The Crowning of our Blessed Saviour with thorns.*

Let us contemplate, in this mystery, how those cruel ministers of Satan plaited a crown

of sharp thorns, and cruelly pressed it on the sacred head of our Lord Jesus Christ.

Our Father, &c.

PRAYER.

O mother of our Eternal Prince, the King of Glory ; by those sharp thorns wherewith His sacred head was pierced, we beseech thee obtain, through thy intercession, that we may be delivered from all motions of pride, and escape that shame which our sins deserve at the day of judgment. Amen.

IV. *Jesus carrying His Cross.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, being sentenced to die, bore, with the most amazing patience, the cross which was laid upon Him for His greater torment and ignominy.

Our Father, &c.

PRAYER.

O holy Virgin, example of patience ; by the most painful carrying of the cross, in which thy Son, our Lord Jesus Christ, bore the heavy weight of our sins, obtain for us of

Him, through thy intercession, courage and strength to follow His steps, and bear our cross after Him to the end of our lives. Amen.

V. The Crucifixion of our Lord Jesus Christ.

Let us contemplate, in this mystery, how our Lord Jesus Christ, being come to Mount Calvary, was stripped of His clothes, and His hands and feet nailed to the cross, in the presence of His most afflicted mother.

Our Father, &c.

PRAYER.

O holy Mary, mother of God ; as the body of thy beloved Son was for us stretched upon the cross, so may we offer up our souls and bodies to be crucified with Him, and our hearts to be pierced with grief at His most bitter Passion ; and thou, O most sorrowful mother, graciously vouchsafe to help us, by thy all-powerful intercession, to accomplish the work of our salvation. Amen.

Salve Regina and prayers, as before.

THE FIVE GLORIOUS MYSTERIES.

I. *The Resurrection of our Lord from the Dead.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

Our Father, &c.

PRAYER.

O glorious Virgin Mary ; by that unspeakable joy thou didst receive in the resurrection of thy divine Son, we beseech thee obtain for us of Him, that our hearts may never go astray after the false joys of this world, but may be forever wholly employed in the pursuit of the only true and solid joys of heaven. Amen.

II. *The Ascension of Christ into Heaven.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, forty days after His resurrection, ascended into heaven, attended by angels, in the sight, and to the great admiration, of His most holy mother, and His holy apostles and disciples.

Our Father, &c.

PRAYER.

O mother of God, comforter of the afflicted ; as thy beloved Son, when He ascended into heaven, lifted up His hands and blessed His apostles, as He was parted from them ; so vouchsafe, most holy mother, to lift up thy pure hands to Him in our behalf, that we may enjoy the benefits of His blessing, and of thine, here on earth, and hereafter in heaven. Amen.

III. *The Descent of the Holy Ghost on the Apostles.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, being seated on the right hand of God, sent, as He had promised, the Holy Ghost upon His apostles, who, after He was ascended, returning to Jerusalem, continued in prayer and supplication with the blessed Virgin Mary, expecting the performance of His promise.

Our Father, &c.

PRAYER.

O sacred Virgin, Tabernacle of the Holy

Ghost ; we beseech thee obtain, by thy intercession, that this most sweet Comforter, whom thy beloved Son sent down upon His apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us to walk in the path of virtue and good works. Amen.

IV. *The Assumption of the Blessed Virgin Mary into Heaven.*

Let us contemplate, in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto Him, and was by Him assumed into heaven, accompanied by the holy angels.

Our Father, &c.

PRAYER.

O most prudent Virgin, who, entering the heavenly palaces, didst fill the angels with joy and man with hope, vouchsafe to intercede for us at the hour of our death, that, being delivered from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life. Amen.

V. *The Coronation of the most Blessed Virgin
Mary in Heaven.*

Let us contemplate, in this mystery, how the glorious Virgin Mary was, to the great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her Son with the brightest diadem of glory.

Our Father, &c.

PRAYER.

O glorious Queen of all the heavenly host, we beseech thee accept this rosary, which, as a crown of roses, we offer at thy feet; and grant, most gracious lady, that, by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die within us, until it shall be changed into the happy fruition of thy blessed sight. Amen.

Salve Regina, &c., as before.

THE THIRTY DAYS' PRAYER TO THE BLESSED VIRGIN
MARY.

*In Honor of the Passion of our Lord Jesus
Christ.*

It is particularly recommended as a proper devotion for every day in Lent, and all the Fridays throughout the year.

EVER-GLORIOUS and blessed Mary, Queen of virgins, Mother of mercy, hope and comfort of dejected and desolate souls; through that sword of sorrow which pierced thy tender heart, while thine only Son, Christ Jesus our Lord, suffered death and ignominy on the cross; through that filial tenderness and pure love He had for thee, grieving in thy grief, while from His cross He recommended thee to the care and protection of His beloved disciple St. John; take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries, of what kind soever. Thou art the Mother of mercies, the sweet comforter and only refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable

and forlorn child of Eve, and hear my prayer; for, since in just punishment of my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection? Attend, therefore, I beseech thee, with pity and compassion, to my humble and earnest request. I ask it through the bowels of mercy of thy dear Son; through that love and condescension wherewith He embraced our nature, when, in compliance with the divine will, thou gavest thy consent, and whom, after the expiration of nine months, thou didst bring forth from the chaste inclosure of thy womb, to visit this world, and bless it with His presence. I ask it through that anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when He besought His eternal Father to remove from Him, if possible, the bitter chalice of His future passion. I ask it through the threefold repetition of His prayer in the garden, whence afterwards, with dolorous steps and

mournful tears, thou didst accompany Him to the theatre of His death and sufferings. I ask it through the stripes and bruises of His virginal flesh, occasioned by the cords and whips wherewith He was bound and scourged, when stripped of His seamless garment, for which His executioners afterwards cast lots. I ask it through the scoffs and ignominies by which He was insulted; the false accusations and unjust sentence by which He was condemned to death, and which He bore with heavenly patience. I ask it through His bitter tears and bloody sweat, His silence and resignation, His sadness and grief of heart. I ask it through the blood which trickled from His royal and sacred head, when struck with His sceptre of a reed, and pierced with His crown of thorns. I ask it through the excruciating torments He suffered, when His hands and feet were fastened with gross nails to the tree of the cross. I ask it through His vehement thirst, and bitter potion of vinegar and gall. I ask it through His dereliction of the cross, when He exclaimed, "My God! My God! why hast Thou forsaken Me?" I ask it through

His mercy extended to the good thief, and through His recommending His precious soul into the hands of His eternal Father, before He expired, saying: "All is consummated." I ask it through the blood mixed with water, which issued from His sacred side, when pierced with a lance, whence also a flood of grace and mercy has flowed to us. I ask it through His immaculate life, bitter passion, and ignominious death on the cross, at which nature itself was thrown into convulsions, by the bursting of rocks, the rending of the veil of the temple, the earthquake, and the darkness of the sun and moon. I ask it through His descent into hell, where He comforted the Saints of the Old Law with His presence, and led captivity captive. I ask it through His glorious victory over death, when He rose again to life on the third day, and through the joy which His appearance for forty days after gave thee, His blessed Mother, His apostles, and the rest of His disciples, when in thine and their presence He miraculously ascended into heaven. I ask it through the grace of the Holy Ghost, infused into the

hearts of the disciples, when He descended upon them in the form of fiery tongues, by which they were inspired with zeal for the conversion of the world. I ask it through the awful appearance of thy Son, at the last dreadful day, when He shall come to judge the living and the dead, and the world by fire. I ask it through the compassion He bore thee in this life, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art eternally absorbed in the sweet contemplation of His divine perfections. O glorious and ever-blessed Virgin! comfort the heart of thy suppliant, by obtaining for me—* As I am persuaded my Divine Saviour doth honor thee as His beloved Mother, to whom He can refuse nothing, so let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and His filial loving heart, who mercifully granteth the requests and

* Here mention or reflect on your lawful request, with the reservation of its being agreeable to the will of God, who sees whether it will contribute towards your spiritual good.

complieth with the desires of those that love and fear Him. O most Blessed Virgin! besides the object of my present petition, and whatsoever else I may stand in need of, obtain for me also of thy dear Son, our Lord and our God, a lively faith, firm hope, perfect charity, true contrition of heart, unfeigned tears of compunction, sincere confession, condign satisfaction, abstinence from sin, love of God and my neighbor, contempt of the world, patience to suffer affronts and ignominies; nay, even, if necessary, an opprobrious death itself, for the love of thy Son our Saviour Jesus Christ. Obtain likewise for me, O sacred Mother of God! perseverance in good works, performance of good resolutions, mortification of self-will, a pious conversation through life, and, at my last moments, strong and sincere repentance, accompanied by such a lively and attentive presence of mind, as may enable me to receive the last sacraments of the Church worthily, and die in thy friendship and favor. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting. *Amen.*

THE SCAPULAR

OR HABIT OF OUR LADY OF MOUNT CARMEL.

THE order of the Blessed Virgin Mary of Mount Carmel has existed from the earliest days in the Christian Church. To receive the Scapular from a priest empowered to invest with it, is to become affiliated to this order, and to enjoy a participation in its privileges; and besides to enjoy in life and death, provided you keep on the habit, the especial protection of the ever Blessed Virgin. Who would not wear the livery of the Queen of Heaven and secure her protection at once? The only obligation is to confess and go to Holy Communion once a month in her honour, and strive to keep yourself in the grace of God. Once received, it should be worn constantly.

“Many fear,” says Bouvier,* “to enter confraternities, because they regard the prayers to be said as onerous. St. Francis of Sales requested to be received into all confraternities lawfully established; and his reason was, that he could always gain, but never lose. To be

* On Indulgences, p. 257.

entitled to the indulgences, and to participate in the good works of the members, a person has merely to obtain admission: from that moment all his good works, whether of obligation or not, are united to those of the other members, and thereby are increased in value. . . . In the confraternity of the Scapular, for instance, it suffices to wear the Scapular with reverence, in token of submission to the Blessed Virgin. The indulgences gained by saying the Litany, or other prayers, are over and above the indulgences gained for the mere wearing of the Scapular." Who would not be invested after this? Take care to see that your Scapular is made of *brown* cloth.

THE SABBATINE BULL.

Pope John XXII., in his *Bulla Sabbatina*, declares that the Blessed Virgin appeared to him while he was a Cardinal, and promised that, on the Saturday after the death of any of her religious of the order of Mount Carmel, and of any of the members of her Confraternity of the Scapular, she would procure their deliverance from Purgatory.

To gain the indulgences granted by this bull,

it is necessary for the members of the Confraternity, 1. To observe chastity, according to their state. 2. To recite every day the Little Office of the Blessed Virgin, or the Canonical Office, if they are able. 3. If they are not able to recite either of these offices, to observe the fasts of the Church, and to abstain from flesh-meat every Wednesday throughout the year, except Christmas-day. These two latter conditions may be commuted by a confessor who has faculties for so doing.

PRAYER OF ST. ALOYSIUS TO THE BLESSED VIRGIN.

To thee, O holy Mary, my sovereign Mistress, to thy blessed trust and special charge, and to the bosom of thy mercy, this day and every day, and at the hour of my death, I commend myself, my soul and my body; to thee I commit all my hope and all my consolation, my distresses and my miseries, my life and the end thereof; that through thy most holy intercession, and through thy merits, all my works may be directed and disposed, according to thy will and the will of thy Son. Amen.

THE SCAPULAR OF THE IMMACULATE CONCEPTION.

"THE most Holy Virgin delights in seeing her children clad in her livery, in receiving from them this homage, as a sign of their dedication to her service, and as a proof that they belong to her family."

ST. ALPHONSUS M. DE LIGUORI.

I. ORIGIN, NATURE, AND END OF THIS
DEVOTION.

IN the year 1616, on the 2d day of February, the Immaculate Virgin was pleased to give a new mark of predilection for her children, by revealing the Blue Scapular to her faithful servant, the venerable Ursula Benincasa, foundress of the religious Sisters of the Theatine Order in Naples. On the 7th day of August, 1793, Pope Pius VI., of glorious memory, declared that this pious soul had practised virtue in an heroic degree. Pope Clement X. approved this Scapular by a brief dated the 30th January, 1671.

This Scapular should be of blue woollen stuff; and it is customary to attach it to two engravings, one representing Mary conceived

without sin, and the other the Blessed Virgin with the child Jesus in her arms.

The end of this devotion is to procure, by prayer, the reformation of morals, the conversion of sinners, and to honor the Immaculate Conception of Mary, by leading a pure and innocent life, in imitation of this Virgin of virgins. It is left to each one's choice, to recite such prayers, or to perform such good works, for these intentions, as his piety will suggest, his Director indicate, or the Immaculate Virgin inspire.

II. ADVANTAGES OF THIS DEVOTION.

The first advantage enjoyed by the Associates of the Scapular of the Immaculate Conception, is, that, in receiving it, they are clothed with the livery of the Queen of Heaven. For this Scapular, as well as the Scapular of Mount Carmel, is a habit given by the Blessed Virgin herself. But there is a difference between them: The Scapular of our Lady of Mount Carmel, by its brown color, preaches to us humility and penance; whereas the Scapular of the Immaculate Conception, by its azure

hue, recommends, more particularly, purity and innocence. The former is suitable to sinners, as well as to the just; provided that, in assuming it, they have a design to change their life under the auspices of Mary, whom the Church invokes as the refuge of sinners. The second is more particularly suitable to the just, to virgins, or to those who, having been sincerely converted, profess a special devotion to the Immaculate Conception, and lead a truly Christian life. It was for the benefit of such persons that the venerable Ursula besought our Lord that He would be pleased to extend the favors of the Blue Scapular, which were, at first, granted only to the thirty-three Recluse Theatine virgins of which she was the foundress.

Therefore, in receiving this Scapular, we assume the livery of Mary conceived without sin, and should receive it with a firm resolution to imitate, in as much as we can, her purity and innocence.

The second is, that by wearing the Scapular of the Immaculate Conception, we publicly profess our belief of this glorious prerogative

of Mary—that of her Immaculate Conception; and, by doing so, we signally manifest our love and veneration for the Virgin Mother of our Saviour.

The privileged children of the Queen of Heaven should be more zealous in making this public profession, now especially that the reigning Pontiff, Pius IX., on the 8th of December, 1854, in presence of many Bishops and Theologians, from all parts of the Christian world, has defined that the Immaculate Conception of our heavenly Mother is a dogma of faith.

The following is a translation of the petition read on the occasion by Cardinal Macchi, soliciting the long-desired definition, and of the decree pronounced by the Sovereign Pontiff.

PETITION.

“The Catholic Church, most holy Father, has ardently desired and long earnestly entreated, that your supreme infallible judgment may give a decision on the Immaculate Conception of the Most Blessed Virgin Mary, Mother of God, which will be to her an in-

crease of praise, glory, and veneration. In the name of the Sacred College of Cardinals—of the bishops of the Catholic world, and of all the faithful, we request, humbly and earnestly, that the universal wishes of the Church be fulfilled in this solemnity of the Conception of the Most Blessed Virgin.

“Therefore, while the august sacrifice of the altar is offered up in this temple, consecrated to the Prince of the Apostles, and in the midst of this solemn assemblage of the Sacred College, and of the bishops, and the people, deign, most holy Father, to raise your apostolic voice, and pronounce that dogmatic decree of the Immaculate Conception of Mary, which will be a cause of joy in heaven, and of the most lively jubilation on earth.”

DECREE.

“It is a dogma of faith that the Blessed Virgin Mary, from the first instant of her Conception, by a privilege and special grace of God, in virtue of the merits of Jesus Christ, Saviour of mankind, was preserved intact from every stain of original sin.”

The third advantage is, that they have it in their power to gain the numerous indulgences granted by the Sovereign Pontiffs to this Confraternity. These indulgences will be particularized hereafter.

The Sovereign Pontiff, Clement XI., in a special brief, dated May 12, 1710, after having confirmed that of Clement X., granted a plenary indulgence :

1. On the day of reception, after having confessed and communicated.

2. On the Feast of the Immaculate Conception on the same conditions, by visiting an altar dedicated in her honor, and praying according to the intentions of the Church.

3. At the article of death, even without communion, provided that the most holy name of Jesus is invoked with a contrite heart.

4. An indulgence of seven years and seven quarantines, on the same conditions, on all the other feasts of the Blessed Virgin.

Moreover, in virtue of the privilege granted by the Sovereign Pontiff to the congregation of regular Theatine clerks, those who are clothed with this holy habit may gain the in-

numerable other indulgences granted to all religious orders, and attached to all places of devotion. Also, by reciting six times the *Pater, Ave*, and *Gloria Patri*, in honor of the most holy Trinity and of the Immaculate Mary—praying for the extirpation of heresies, the exaltation of our holy mother the Church, and for peace and concord among Christian princes, they may, each time, gain all the indulgences of the seven basilicas of Rome, of the Portiuncula, of Jerusalem, and of St. James of Galicia.

III. DUTIES OF THE ASSOCIATES.

TO obtain the favors promised by the Blessed Virgin to the Associates of the Scapular of the Immaculate Conception, and to gain the indulgences granted to them by the Sovereign Pontiff, there are certain duties to be fulfilled; but these are neither numerous nor difficult, and non-obligatory under pain of sin.

Besides the ordinary conditions required by the Sovereign Pontiffs for gaining indulgences, it is necessary—

1. To have one's name inscribed upon the registry of the Confraternity.

2. To receive the Scapular from a priest authorized to give it.

The priests who have the power to give the Scapular of the Immaculate Conception, are—1st, the Theatine Fathers; 2d, the secular or regular priests who have been authorized by the Pope, or the Superior-General of the Theatines. The Superior-General of the Congregation of the Mission, or of the Lazarists; and the Superior-General of the Redemptorists, and the General of the Society of Jesus, have received from the Pope the faculty of giving this Scapular; and of empowering, for the same object, the priests of their Congregations. The Marist Fathers, also, have this power.

3. To wear the Scapular with devotion.

4. To wear the Scapular constantly.

5. To replace by another the one worn out or lost, which may be blessed by any priest; but this blessing is not necessary.

Should any one fail in any of the preceding five conditions, he would not sin; but he

would deprive himself of the treasure of the indulgences.

Although no particular practices of piety are required to gain these indulgences, nevertheless the members of the Confraternity of the Scapular of the Immaculate Conception are recommended—

1. To be careful to preserve their souls free from sin.

2. To honor in a particular manner the mystery of the Immaculate Conception of Mary.

3. To pray for the reformation of morals, and the conversion of sinners.

4. To repeat often the following invocations:

* **P**RAISED and adored be, eternally, the Most Holy Sacrament; and blessed, forever, the purity and Immaculate Conception of the Blessed Virgin Mary.

* **O** MARY, conceived without sin, pray for us who have recourse to thee.

* **B**LESSED be the most holy and Immaculate Conception of the Blessed Virgin Mary.

MOST Holy Virgin, I believe and confess thy holy and Immaculate Conception, pure and without stain. O most pure Virgin! through thy virginal purity, thy Immaculate Conception, and thy glorious quality of Mother of God, obtain for me of thy dear Son, humility, charity, great purity of heart, of body, and of mind, the gift of prayer, a holy life, and a happy death. *Amen.*

5. It will, moreover, be very profitable to recite, every day, *The little Crown of Mary*—that is to say, to repeat the *Hail Mary* twelve times in honor of her twelve privileges, and the *Glory be to the Father* three times. Be assured, says Saint Andrew Avelino, that, by means of this “Little Crown,” you shall obtain a multitude of graces during life, and, at the hour of death, the powerful assistance of the Most Blessed Virgin. These twelve “Hail Marys” should be divided into three parts; each part should consist of four “Hail Marys,” and be terminated by one “Glory be to the Father.”

6. The following devotion is also recommended to the members of this Confraternity:

PIOUS TRIBUTE TO MARY IMMACULATE.

INVOCATION TO THE SACRED HEART OF JESUS.

HEART of Jesus, to which there is only one thing impossible, that of not taking pity on poor miserable sinners, have mercy on us, and grant us the favors we ask through the immaculate and afflicted heart of thy Blessed Mother, who is also ours, and to whom Thou canst refuse nothing. *Amen.*

THROUGH thy most holy and Immaculate Conception, most pure Virgin, and Queen of Angels, obtain for me purity of soul and body. *Amen.*

Hail Mary (three times).

Then repeat "Through," &c., and say, twelve times, the following aspiration:

O MARY, conceived without sin, pray for us who have recourse to thee.

Then "Through," &c., and conclude:

SAINT Joseph, chaste spouse of the Immaculate Virgin, pray for us who have recourse to thee; obtain for us the love of Jesus and Mary.

JESUS, Mary, and Joseph, I give you my heart, my soul, and my body. Jesus, Mary, and Joseph, assist me in my last agony. Jesus, Mary, and Joseph, grant that I may expire, in peace, in your holy company.

And the prayer of St. Bernard.

Remember—as at page 464.

THE SORROWS OF THE BLESSED VIRGIN.

“Lay up for yourselves treasure in heaven, where moth and rust do not corrupt, nor thieves break through and steal.”

There is no one who prays, said St. Bridget, who does not receive graces through the charity of Mary. Certain it is, the least act done for her love our Lady never forgets. It is treasure laid up in heaven, and laid high up, for it is kept in the Blessed Virgin Mary's Heart. Happy he who has become dear to her. Nor is it hard to do something to please this Virgin Mother. It is not hard to lay up treasure in her Heart. Of all devotions that she will richly reward, that to her sorrows stands, by the experience of all who have tried it, at the head of the list. In the year 1239, she appeared to seven of her servants, with a black garment in her hand, and told them that if they wished to please her, they should often meditate upon her dolours, and therefore she wished in memory of them, that they should hereafter wear that garment of mourning. And Jesus Christ himself, adds St. Alphonsus Ligouri, revealed to the Blessed Veronica Binasco, that he takes

more pleasure, as it were, in seeing his mother compassionated than himself. "My daughter, the tears shed for my passion are dear to me but loving with so great love my mother Mary the meditation of the dolours which she suffered at my death is more dear to me."* Pelbart relates, says the same St. Alphonsus, that it was revealed to St. Elizabeth, that St. John the Evangelist, after the Blessed Virgin was assumed into heaven, desired to see her again. This favour was granted him; his dear mother appeared to him, and Jesus Christ with her; and he then heard Mary asking of her Son some peculiar grace for those who were devoted to her dolours, and Jesus promised her for them the four following special graces: 1. That those who invoke the divine mother by her sorrows, before death will merit to obtain true repentance of all their sins. 2. That He will protect such in their tribulations, especially at the hour of death. 3. That he will impress upon them the memory of His passion, and that they shall have their reward for it in heaven. 4. That He will commit such devout

* Apud Bolland, 13 Jan.

servants to the hands of Mary, that she may dispose of them according to her pleasure, and obtain for them all the graces she desires.

What magnificent promises ! The hour of trouble will come. Be prepared for it, dearest. Lay up treasure in the Blessed Virgin's heart. Practice daily devotion to her sorrows, though it were only seven Hail Marys said in their honour. Of your charity, for her love, make once at least the same devotion for my intention who have striven to plant the Blessed Virgin's love in your heart.

PRAYER.

O God, who hast prepared invisible good for them that love thee, infuse into our hearts the affection of thy love, that, loving thee in all things, we may obtain thy promises, which surpass every desire : through, &c.

THE SEVEN DOLOURS,

OR CHIEF SUFFERINGS OF THE VIRGIN MARY.

I.

O most afflicted Virgin! I commemorate the sorrow which filled thy heart when, on presenting thy divine Son in the temple, holy Simeon foretold that a sword should pierce thy soul, thereby announcing the share thou shouldst have in the sufferings of thy dear Son. I most devoutly compassionate thy grief on this occasion, and beseech thee, O glorious Queen of Martyrs, to obtain for me, through the sufferings of Jesus Christ, which were the great cause of all thy dolours, a sincere and lively horror of sin, and ardent love of God, a tender and practical devotion towards thee, and a happy death under thy special protection.

II.

O most holy and afflicted Virgin! I commiserate the sorrow which filled thy maternal heart when thou didst see thy divine Infant persecuted by his own creatures, and wert obliged to flee into Egypt, to save him from

the fury of Herod. I most devoutly compassionate thy grief on that occasion, and beseech thee, O glorious Queen of Martyrs, to obtain for me, through the sufferings of Jesus Christ, which were the great cause of all thy dolours, a sincere and lively horror of sin, an ardent love of God, a tender and practical devotion towards thee, and a happy death under thy special protection.

III.

O most afflicted Virgin! I commemorate the sorrow which filled thy maternal heart when thou wert separated from thy divine Son, who remained for three days absent from thee after thy journey to Jerusalem. I most devoutly compassionate thy grief on that occasion, and beseech thee, O glorious Queen of Martyrs, to obtain for me, through the sufferings of Jesus Christ, which were the great cause of all thy dolours, a sincere and lively horror of sin, an ardent love of God, a tender and practical devotion towards thee, and a happy death under thy special protection.

IV.

O most holy and afflicted Virgin! I com

memorate the sorrow which filled thy maternal heart when thou didst follow thy dear Son to Mount Calvary, and beheld him sinking under the weight of the cross and our sins. I most devoutly compassionate thy grief on that occasion, and beseech thee, O glorious Queen of Martyrs, to obtain for me, through the sufferings of Jesus Christ, which were the great cause of all thy dolours, a sincere and lively horror of sin, an ardent love of God, a tender and practical devotion towards thee, and a happy death under thy special protection.

V.

O most holy and afflicted Virgin! I commemorate the sorrow which filled thy maternal heart when thou didst stand by the cross of Jesus, and didst witness all his torments, and see him at length expire for the sins of the world. I devoutly compassionate thy grief on that occasion, O glorious Queen of Martyrs, and beseech thee to obtain for me, through the sufferings of Jesus Christ, which were the great cause of all thy dolours, a sincere and lively horror of sin, an ardent love of God, a tender and practical devotion towards thee, and a happy death under thy special protection.

VI.

O most holy and afflicted Virgin! I commemorate the sorrow which filled thy maternal heart when the adorable body of thy divine Son was taken down from the cross, and laid in thy arms. I most devoutly compassionate thy grief on that occasion, and beseech thee, O glorious Queen of Martyrs, to obtain for me, through the sufferings of Jesus Christ, which were the great cause of all thy dolours, a sincere and lively horror of sin, an ardent love of God, a tender and practical devotion towards thee, and a happy death under thy special protection.

VII.

O most holy and afflicted Virgin! I commemorate the sorrow which filled thy maternal heart when the sacred body of Jesus was taken from thy arms, and laid in the sepulchre. I most devoutly compassionate thy grief on that occasion, and beseech thee, O glorious Queen of Martyrs, to obtain for me, through the sufferings of Jesus Christ, which were the great cause of all thy dolours, a sincere and lively horror of sin, an ardent love of God, a tender and practical devotion towards thee, and a happy death under thy special protection.

STABAT MATER.*

Stabat Mater dolorosa, Juxta cruceem lacrymosa, Dum pendeat Filius.	‡ A mourning Mother took her stand Fast by the cross that held her Son, And bitter were the tears she wept, All desolate and lone.
2. Cujus animam gementem Contristatam et dolentem, Pertransiuit gladius	2. And O ! the groanings of her soul (The soul that could not— would not rest) Told that the sword of grief had gone Right through her bleeding breast.
3. O quam tristis et afflicta, Fuit illa benedicta Mater unigeniti !	3. What deep'ning woe— what utter grief Came heavy on the mourner mild ! For, ah ! she had a Mother's heart, ‡ And He—her only child.

* Innocent XI., by a brief of Sept. 1, 1681, granted an Indulgence of one hundred days to all the faithful who should devoutly recite the Stabat Mater in honour of our Lady of the Seven Dolours. The Stabat Mater is ascribed to Jacoponus, a friar-minor of the thirteenth century.

- | | |
|--|---|
| <p>1. Quæ mœrebat, et dolebat,
Pia Mater dum videbat,
Nati pœnas inelyti.</p> | <p>4. And how she sobbed,
and how she moaned,
And how the tears ran
rolling down,
And how she clasped her
trembling hands
To see her bleeding Son</p> |
| <p>5. Quis est homo qui non
fleret,
Matrem Christi si videret,
In tanto supplicio !</p> | <p>5. Now, who is he could
coldly stand
And look with an un-
weeping eye
Upon the Mother of our
Lord
In such strange agony ?</p> |
| <p>6. Quis non posset con-
tristari,
Christi Matrem contem-
plari
Dolentem cum Filio ?</p> | <p>6. And who is he that
would not share
The sorrows of that Bless-
ed One—
The Mother who so deep-
ly shared
The sorrows of her Son !</p> |
| <p>7. Pro peccatis suæ gen-
tis,
Vidit Jesum in tormentis
Et flagellis subditum.</p> | <p>7. She saw how, on His
virgin flesh
The blood-knots left their
ghastly trace ;
And all to do away the
guilt
Of a polluted race.</p> |

- | | |
|--|---|
| <p>8. Videt suum dulcem natum,
Moriendo desolatum,
Dum emisit spiritum.</p> | <p>8. She saw, she saw her
sweetest Son
Alone and desolate in
death,
While from his vivid lips
and parched,
Died off the fainting
breath.</p> |
| <p>9. Eia Mater, fons amoris
Me sentire vim doloris,
Fac, ut tecum lugeam.</p> | <p>9. Come, then, my Mother,
fount of love,
Come, and with me thy
griefs divide ;
O ! let my sorrows flow
with thine
In one commingling tide.</p> |
| <p>10. Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.</p> | <p>10. O ! let my bosom
catch the fire
Which glows amongst the
blest above ;
That I may burn, and
burning die,
A holocaust of love.</p> |
| <p>11. Sancta Mater istud agas,
Crucifixi fige plagas
Cordi meo valide.</p> | <p>11. Be thine alone the
tender care—
Thine the sweet task, my
Mother blest,
The image of the Crucified
To print upon my breast</p> |

- | | |
|---|---|
| <p>12. Tui nati vulnerati,
 Tam dignati pro me pati,
 cœnas mecum divide.</p> | <p>12. Come, share with
 me—come, share with
 me
 The sorrows of thy
 wounded Son;
 For, ah! it is for me he
 dies—
 For me the life-drops run.</p> |
| <p>13. Fac me vere tecum
 flere,
 Crucifixo condolere
 Donec ego vixero</p> | <p>13. Let me but mix my
 tears with thine,
 And never let them cease
 to flow
 In sorrow for my murder-
 ed Love
 While I have life below.</p> |
| <p>14. Juxta crucem tecum
 stare,
 Te libenter sociare
 In planctu desidero.</p> | <p>14. For, O! to stand be-
 side His cross,
 In sweet companionship
 with thee—
 And O! to weep as thou
 hast wept—
 This—this alone for me.</p> |
| <p>15. Virgo virginum præ-
 clara,
 Mihi jam non sis amara,
 Fac me tecum plangere.</p> | <p>15. Then let me weep as
 thou hast wept,
 Thou dearest of the Vir-
 gin train;
 And do not, for sweet
 pity's sake,
 My humble suit disdain.</p> |

- | | |
|--|---|
| <p>16. Fac ut portem Christi
mortem,
Passionis ejus sortem,
Et plagas recolere.</p> | <p>16. Yes! let me weep my
Saviour's death,
And let me share my Sa-
viour's woe,
And let me gaze upon His
wounds
With reverence deep and
low.</p> |
| <p>17. Fac me plagis vulnera-
ri,
Cruce hac inebriari
Ob amorem Filii.</p> | <p>17. Give me to bear the
wounds He bore
(So patient and so won-
drous mild),
And love the Cross for
the dear sake
Of thy Divinest Child.</p> |
| <p>18. Inflammatum et accen-
sus,
Per te, virgo, sum defen-
sus,
In die judicii.</p> | <p>18. With bosom full of
heavenly fire
May I, O Virgin, take my
stand
In the great day of future
doom,
Safe at thy Son's right
hand—</p> |
| <p>19. Fac me cruce custodi-
ri,
Morte Christi præmuniri
Confoveri gratia.</p> | <p>19. Safe 'neath the sha-
dow of His Cross—
Safe through His death
(in whom our race
Hath found an everlasting
life)—
Safe in his fostering grace</p> |

20. Quando corpus mori-	20. And, O!—when in
rietur,	the sleep of death
Fac ut animæ donetur	I lay me down and close
Paradisi gloria.	my eyes,
Amen.	May my awakening spirit
	see
	†The glories of the skies.

PRAYER.

O God, in whose passion, according to the prophecy of Simeon, the sword of grief pierced the most sweet soul of the glorious Virgin and Mother Mary; mercifully grant, that we who by venerating recall her transfixion and suffering, by the glorious merits and prayers of all the saints who assisted at Thy passion, may obtain the happy effect of Thy sufferings, who livest and reignest forever. Amen.

Let the Blessed Virgin Mary, Thy Mother, intercede for us, we beseech Thee, O Lord Jesus Christ, with Thy clemency: whose most sacred soul, in the hour of Thy passion, the sword of grief passed through

O Almighty God, despise not thy people who cry unto thee in their affliction; but for the glory of thy name, turn away thine anger, and help us in our tribulations; through, &c.

PRAYER IN HONOUR OF THE SEVEN FOUNDERS OF
THE ORDER OF "SERVANTS OF THE BLESSED VIR-
GIN MARY."

O Lord Jesus Christ, who, in perpetual memory of the sorrows of Thy most holy mother, didst fructify Thy Church through the seven blessed Fathers with a new family of her servants: grant to us, Thy servants dwelling in this vale of tears, so to be with them the companions on earth of the sufferings of Thy most sorrowful mother, that we may merit to be partakers in heaven of perpetual consolation. Who livest, &c.

TO MARY, THE VIRGIN MOTHER OF GOD.

Hail, white lily of the bright and ever-tranquil Trinity! Hail, blooming rose of everlasting beauty! Hail, effulgent Queen of Heaven, abounding in delights of priceless worth! O Virgin Mary! from thee, O blessed one, Jesus Christ, the King of Heaven, the brightness of His Father's glory, chose to be born, and to be fed with thy milk. Thou hast wrapped Him in swaddling-clothes, bound Him with bands, carried Him in thy arms, cherish Him in thy bosom, and caressed Him with

embraces and kisses ; may He, at thy intercession, deign to nurture my mind with His divine inspirations !

Ah, my only Advocate ! turn on me those merciful eyes of thine. Obtain for me full remission of all my sins, and perfect mortification and denial of myself. Obtain for me a pure, humble, and gentle heart, wounded with the love of thy most sweet Son. Obtain for me simplicity and liberty of spirit, that my Lord Himself, Jesus Christ, may find peace and delight in me.

I worship thee, I invoke thee ! and for the increase of thy joy, I offer thee the Heart of thy only Son ; and I pray thee to be my merciful aid and consolation at all times in this my exile, and chiefly at the hour of my death. Amen.—*From the Devout Blossius.*

PRAYER TO MARY.

Hail, most Holy Mary, Mother of God, Queen of Heaven, Gate of Paradise, Mistress of the world ! O pure one, O matchless one ; thou art a virgin ; thou wast conceived without sin ; thou hast given birth to the Creator and Saviour of the world, in whom I firmly believe ;

Deliver me from all evil, and pray for the pardon of my sins. Amen.—*Blosius*.

TO MARY, VIRGIN MOTHER.

Hail, Mary, brighter than the sun, fairer than the moon! Hail, most splendid star, of whom was born the Sun of Justice, Christ our God! Thou art that Virgin of surpassing beauty; thou art that Mother glorious above all honour, who with gentlest eyes beholdest the holy Church of thy Son, in whatever part of the world it may be; thy sweet name refreshes the toiling; thy serene light illuminates the blind; the gentle odour of thy virtues gladdens the just and the blessed fruit of thy womb, Jesus, satisfies the blessed. Thou, after God, art first deserving of the praise of men and angels. The Lord has created thee a Virgin without spot. The Lord has loved thee above all creatures. Thou art the glory of the human race. Thou art exalted above all the choirs of angels. Thou art the beauty and the ornament of the whole universe. Turn not thy face from me, a sinner; for who has ever invoked thee, and not been heard? Who has sought anything from thee which he has not obtained?

Who has ever served thee, whom thou hast not liberally and magnificently rewarded?

Let there be silence regarding thy mercy Virgin Blessed, if there be one who has invoked thee, and shall have remembered to have found thee wanting in his need. I beseech thee, therefore, most powerful Lady, obtain for me, from thy Son, true contrition of heart; and grant that, with all deceitfulness and cupidity overcome, all my pleasure may be in Christ Jesus, and thee His blessed mother. Amen.

Glory be to the Father, and to the Son, &c.

THE ASSOCIATION OF THE HOLY AND IMMACULATE HEART OF MARY.

The arch-confraternity under this title was established at Paris, in the Church of *Notre Dame des Victoires*, December 16th, 1836. It was approved by the Pope, April 24th, 1838, with the privilege of aggregating to itself other similar associations. The primary object of the Association is to pray for the conversion of sinners and of persons in error; and God has been pleased to answer its prayers in a most remarkable manner.

All that is absolutely necessary on the part

of each associate is, after registration of name, to recite every day the "Hail Mary" for the intentions of the Association.

It is recommended further—1. To communicate once a month. 2. To recite the Rosary once a week: both for the intentions of the Association. 3. To wear, as a badge, the medal of the Immaculate Conception. 4. To say often the *Memorare* prayer.

The plenary indulgences granted to the associates, with the usual conditions, are—1. On the day of admission. 2. At the hour of death. 3. On the Sunday before Septuagesima, the principal feast of the Association. 4. On the Feast of our Lord's Circumcision. 5. On the Feasts of the Purification, Annunciation, Assumption, Conception, Dolours, and Nativity of our Blessed Lady. 6. On the Feast of the Conversion of St. Paul. 7. On the Feast of St. Mary Magdalen. 8. On any two days of the month. 9. On the anniversary of their baptism.

There is also an indulgence of 500 days for all the members and other persons who assist at the masses celebrated on Saturdays, in honour of the holy and immaculate Heart of Mary in the church or chapel of the Confrater

nity, and there pray for the conversion of sinners.

The benefits of the Association extend beyond this life; for a Mass is celebrated for the deceased members at *Notre Dame des Victoires* on the first Saturday of every month.



THE SACRED HEART OF MARY.

It is not without reason that the Church unites these two Hearts of Jesus and Mary, which were so tenderly attached to each other on earth, and which will never be separated to the end of time. The same holy Popes, who enriched with spiritual graces the adorers of the Sacred Heart of Jesus, have been scarcely less liberal to those who are devout to the Sacred Heart of Mary. Nevertheless, the honour paid to these two hearts is essentially different. We *adore* the Sacred Heart of Jesus, whereas we *honour* the Sacred Heart of Mary. By rescripts of August 18, 1807, and Feb. 1, 1816, Pius VII granted an indulgence of sixty days, ap

plicable to departed souls, to all who shall say devoutly the following prayer.*

PRAYER TO THE SACRED HEART OF MARY.

“Heart of Mary, Mother of God, and our mother also; amiable Heart, object of the favours of the Holy Trinity; Heart worthy of the reverence and love of angels and of men; Heart most resembling the Heart of Jesus, of whom thou art a perfect image; Heart full of love and compassion for our miseries; vouchsafe to melt our frozen hearts, and make them wholly conformable to that of our Divine Redeemer; infuse into them the love of thy virtues, and the fire which has always burned within thee; watch over our holy Church, be its refuge and defence against its enemies; be thou the path which may conduct us to Jesus, and the channel by which the graces necessary for our salvation may be transmitted to us. Be our comfort in our necessities, our support in temptation, our refuge in persecution,

* “A plenary indulgence will be received at the hour of death by all who shall say this prayer every day of their lives.”—*Bouvier*.

our assistance in danger, and, above all, at the hour of death, when all hell, let loose against us, shall seek to ruin our souls ; at that awful moment on which depends our eternal doom, O most compassionate Virgin, prove to us the tenderness of thy maternal Heart ; manifest thy power with Jesus, by opening to us a refuge in the source of mercy itself, in order that we may visit Him in the kingdom of the blessed forever and ever. Amen.

“ May the divine Heart of Jesus, and the Immaculate Heart of Mary, be known, praised, blessed, loved, served, and glorified forever, throughout the whole world. Amen.”

TO THE BLESSED VIRGIN.

O my most sweet Mother, obtain for me, that my heart being planted in the most precious garden of thy Son's holy Heart and watered with its precious blood ; I may bring forth fruits of mortification, humility, meekness, and charity for my neighbour. In this holy Heart I hope to obtain a most perfect love for you, my most sweet mother.

PRAYER OF ST. GERTRUDE TO THE SACRED HEART
OF MARY.

O immaculate Heart of Mary, I have nothing in myself to offer thee that is worthy of thee; but what thanks ought I not to pay thee for all the favors which thou hast obtained for me from the Heart of Jesus! What reparation ought I not to make thee for all my tepidity in thy service! I desire to return thee love for love; the only good that I possess is the sacred Heart of Jesus, which thou thyself hast given me. I offer thee this treasure of infinite price; I cannot do more, and thou dost not deserve less at my hands; but, receiving from me this gift most precious in thy sight, be pleased, I beseech thee, to accept my heart, which I here offer to thee, and I shall be forever blessed. Amen.

AN ACT OF REPARATION TO THE SACRED HEART OF
MARY.

I come to the foot of thy altar, O immaculate Heart of Mary, to recall, in the bitterness of my soul, the years of my childhood. Faithless to the promises which I have so often made to thee, I have filled thee with sadness; I have

forsaken thy service for pleasures which have never brought me a moment's happiness. But I detest my fatal errors. I come to renew with thee that union which I have broken with so much folly and ingratitude. Reject me not, O Heart of the tenderest of mothers, but be henceforth my protector and my model to the hour of my death. Amen.

A WAY OF ASKING OUR LADY'S BLESSING.

Come, O my soul, prostrate thyself at the feet of Mary, thy Mother, and depart not till she hath blessed thee. O blessed of God, and enriched with all blessings, in thy mercy and kindness, bless my afflicted soul, and obtain for me, from thy beloved Son, abundant grace ; that I may so faithfully serve both Him and thee in this world, that I may be made partaker of eternal glory. Amen.

THE SCAPULAR OF THE PASSION,
AND OF THE SACRED HEARTS OF JESUS AND MARY.

On the evening of the octave of St. Vincent of Paul, July 26th, 1846, our Lord appeared to a Sister of Charity, at Paris, while she was praying in chapel, before the hour of Bene-

diction. He held in his right hand a scarlet scapular, suspended by two ribands of wool of the same color. On one side, He was represented crucified; the instruments of the Passion lay at the foot of the cross; round this representation was written : *Holy Passion of our Lord Jesus Christ, save us!* On the other side was traced the image of his Sacred Heart, and that of his blessed Mother; a cross was between the two, and around was this inscription : *Sacred Hearts of Jesus and Mary, protect us!*

He appeared to her on several other occasions. On the feast of the Exaltation of the holy Cross she heard these words : *Whoever shall wear this scapular shall receive every Friday a large increase of faith, hope, and charity.*

His Holiness Pius IX. grants : 1. A plenary indulgence every Friday to all who, wearing the scapular, shall (in addition to the usual conditions) meditate devoutly for some space on the Passion of our Lord. 2. An indulgence of three years and three *quadrages*, every day, to all who, with a contrite heart, should meditate for half an hour on the same mystery

3. An indulgence of 200 days to all the faithful who should kiss the scapular in a spirit of compunction, and recite this prayer: *Te ergo, quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.* (Help Thy servants, we beseech Thee, whom Thou hast redeemed with Thy precious blood.)

The scapular must be blessed by some Priest having faculties for so doing.

TO THE HOLY HEART OF MARY.

O Heart of Mary, according to the Heart of God, united to the Heart of Jesus; organ of the Holy Ghost, sanctuary of the Divine Trinity, tabernacle of God Incarnate, Immaculate from thy creation, full of grace, blessed among all hearts, throne of glory, abyss of humility, holocaust of divine love, fastened to the Cross with Jesus crucified, comfort of the afflicted, refuge of sinners, hope of the agonizing, seat of mercy, pray for us.

Let us pray.

O most merciful God, who for the salvation of sinners and the refuge of the miserable wast pleased that the immaculate Heart of the

Blessed Virgin Mary should be most like in charity and pity to the Divine Heart of thy Son Jesus Christ; grant that we, who commemorate this most sweet and loving Heart, may, by the merits and intercession of the same Blessed Virgin, merit to be found according to the Heart of Jesus. Through the same Christ our Lord. Amen.

CHAPLET OF THE SEVEN DOLOURS

OF THE BLESSED VIRGIN.

This chaplet is composed of seven parts, each of which consists in an Our Father and Hail Mary, according to the number of the principal sorrows which our Blessed Lady suffered. Then should be three Hail Marys in memory of the tears shed by the Blessed Virgin, to obtain a sincere contrition, and to obtain the application of the indulgence. Benedict XIII., among other indulgences, granted one hundred days for every Our Father and Hail Mary recited with sincere contrition, after having confessed; and double as much on Fridays in Lent and on the feast of the Seven Dolours.

536 THE SACRED HEART OF MARY.

The beads must (to gain the indulgence) be blessed by a Priest having special faculties for so doing.

THE SEVEN DOLOURS OF OUR DEAR LADY:

1. St. Simeon's Prophecy.
2. The Flight into Egypt.
3. The Three Days loss.
4. Meeting Jesus with the Cross.
5. The Crucifixion.
6. The taking down from the Cross.
7. The Burial of Jesus.

HER SEVEN EARTHLY JOYS.

1. The Annunciation.
2. The Nativity.
3. The Adoration of the three Kings.
4. The Resurrection.
5. The Ascension.
6. The Coming of the Holy Ghost.
7. The Assumption.

HER SEVEN HEAVENLY JOYS, REVEALED BY HER
TO ST. THOMAS OF CANTERBURY.

1. Her exaltation above the Angels.
2. Her seat at the right hand of Jesus.
3. Obedience of the blessed to her.

4. Her being the new Ornament of Paradise.

5. Conformity to the Will of God.

6. Being the channel of all graces.

7. Increase of her joys up to the day of Judgment, and their eternity.

PRAYER TO THE EVER-BLESSED VIRGIN MARY.

Hail, holy Lady, most holy Queen, Mary Mother of God ; who wast chosen by the most Holy Father of heaven to be a Virgin forever ; and by Him consecrated with His most holy and beloved Son, and with the holy Spirit the Paraclete, in whom is and was all the fullness of grace, and every good ; hail, thou temple of God ; hail, tabernacle in whom God has dwelt ; hail, vesture of Jesus ; hail, daughter and handmaid of the Most High King, the heavenly Father ; most holy Mother of our Lord Jesus Christ, Spouse of the Holy Spirit ; we beseech thee to deign to pray for us, with holy St. Michael the Archangel, and all the virtues of heaven, and with all the saints, to thy beloved Son our Lord and Saviour, who with the same Father, and the Holy Spirit, liveth and reigneth forevermore. Amen.

THE SEVEN JOYFUL MYSTERIES OF THE LIFE OF
THE EVER-BLESSED VIRGIN.

TO congratulate each day our Blessed Lady on the seven joyful incidents or mysteries of her life, is a devotion both pious in itself and agreeable to her, which the following example will demonstrate. St. Anselm is the author from whom we take it :

A religious man, every day, among other devotions, was accustomed to entertain himself on the seven signal joys our Blessed Lady received while living upon earth : he fell sick ; his continual devotion and virtuous life did not render him unsusceptible of the fears which generally accompany the passage from time to eternity. His mind was troubled with apprehensions for the event of that moment. Our Blessed Lady appeared to him, and comforted him in the following words : “ Fear not, my son, the passage is short : you go from a miserable life to a happy eternity. Your daily congratulations with me upon the joyful mysteries of my life, have brought me hither ; and I now assure you that soon you shall partake

of them in heaven." So unspeakable was the joy he experienced in his soul upon hearing these words, and at witnessing the care which this admirable protectress manifests for her clients, that, forgetting his sickness, and making an effort to fling himself at her feet, to thank her for so signal a favor, he expired; and no doubt accompanied his benefactress to heaven, and entered upon the possession of that reward she had so graciously promised him.

St. Bernardine of Sienna, a peculiar client of our Blessed Lady, recited daily his beads in honor of these joyful mysteries, to which, he assures us, he stood indebted for all the particular favors and blessings he received from the liberal hand of Almighty God.

I. MARY IS MOTHER OF GOD, AND A VIRGIN.

THREE happy Virgin! suffer thy servant to congratulate thee for the ineffable joy with which thy sacred heart was replenished, when, without injury to thy virginal purity, thou conceivedst the eternal Word in thy sacred womb. I rejoice in thy happiness, O

blessed Mother! Look thou on me in this moment, and obtain for me of thy divine Son, through thy merits and thy exaltation to this sublime dignity, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen.*
Hail Mary.

II. MARY CARRIES THE SON OF GOD IN HER
WOMB, AND IS DECLARED BLESSED AMONG
ALL WOMEN.

THRICE happy Virgin! suffer thy servant to congratulate thee for the ineffable joy with which thy sacred heart was replenished, when, for the space of nine months, thou carriedst in thy chaste womb the Son of God, the second person of the adorable Trinity, and wast, by the inspiration of the Holy Ghost, saluted Blessed among all women, and the fruit of thy womb pronounced blessed. I rejoice in thy happiness, O blessed Mother! Look thou on me in this moment, and obtain for me of thy divine Son, through thy merits and thy exaltation to this sublime dignity, a meek and pure heart, and a happy departure from this

life, under thy maternal care and powerful protection. *Amen. Hail Mary.*

III. JESUS CHRIST IS BORN OF MARY AT
BETHLEHEM.

THRICE happy Virgin! suffer thy servant to congratulate thee for the ineffable joy with which thy sacred heart was replenished, when the Son of God was born of thee in a stable at Bethlehem. I rejoice in thy happiness, O blessed Mother! Look thou on me in this moment, and obtain for me of thy divine Son, through thy merits and this sublime favor of heaven, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary.*

IV. THE MAGI COME TO ADORE THE NEW
BORN KING.

THRICE happy Virgin! suffer thy servant to congratulate thee for the ineffable joy with which thy sacred heart was replenished, when the Magi from the east arrived at the stable of Bethlehem. They prostrate them-

selves before thy divine Son, O blessed Mother! and by the offerings they make and the homage they pay, acknowledge him as King, God, and Man. I rejoice in thy happiness. Look thou on me in this moment, and obtain for me of thy divine Son, through thy merits and by the joy thou receivedst on this occasion, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary.*

V. MARY FINDS HER SON IN THE TEMPLE.

THREE happy Virgin! suffer thy servant to congratulate thee for the ineffable joy with which thy sacred heart was replenished, when thou foundest thy beloved Son in the Temple, sitting in the midst of the doctors, hearing them, and asking them questions with an admirable wisdom, to the great astonishment of all present. I rejoice in thy happiness, O blessed Mother! Look thou on me in this moment, and obtain for me of thy divine Son, through thy merits and the joy of this event, a meek and pure heart, and a happy

departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary.*

VI. MARY SEES HER SON TRIUMPHANT OVER
DEATH.

THRICE happy Virgin! suffer thy servant to congratulate thee for the ineffable joy with which thy sacred heart was replenished, when thy divine Son, environed with glory, and triumphant over death and the ignominy of His passion, appeared to thee, comforting thy soul. I rejoice in thy happiness, O blessed Mother! Look thou on me in this moment, and obtain for me of thy divine Son, through thy merits and the glory of that day, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary*

VII. MARY IS QUEEN OF HEAVEN AND
EARTH.

THRICE happy Virgin! suffer thy servant to congratulate thee for the ineffable joy with which thy sacred heart was replenished

when thou wast carried to the highest heavens on the wings of the Seraphim, even to the throne of God, environed with celestial choirs of Angels and Saints; but above all, when the most adorable Trinity, Father, Son, and Holy Ghost, placed thee on a seat of glory, prepared for thee from all eternity. I rejoice in thy happiness, O blessed Mother. Look thou on me in this moment, and obtain for me of thy divine Son, through thy merits and thy exaltation to this sublime dignity, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary.*

THE SEVEN JOYS OF OUR BLESSED LADY IN
HEAVEN.

THIS devotion, no less than the former, is pleasing and agreeable to the ever-glorious Mother of God. She herself teaches us this truth; she suggested and recommended the practice of it to her servant St. Thomas, archbishop of Canterbury, as is related by Pelbartus in his Stellarium, and in his sermon on St.

Thomas; and also by Ballingham, in his calendar of the Blessed Virgin.

St. Thomas, while reciting the *Hail Mary* seven times, which he did daily in memory of the principal joys his blessed Patroness, the ever-glorious Virgin, received while upon earth, was favored with an apparition of the Queen of Heaven. She exhorted him to add seven *Aves* more each day in honor of the seven signal joys she possesses in heaven, and to instil the same devotion into the minds of others; assuring him that this instance of their respect and affection should not pass without her peculiar regard and recompense; that in their afflictions she would assist them, and that she would comfort and support them, especially at the hour of their death.

I. SHE IS EXALTED ABOVE ALL THE CHOIRS
OF HEAVEN.

REJOICE, O most glorious Virgin! thy profound humility and purity without example have raised thee above all the Angels, and the celestial hierarchy; thy glory, O Virgin Mother! as far surpasses that of all the

Saints in heaven, as thy sanctity was superior to theirs on earth. I rejoice in thy exaltation, O blessed mother of God! Look down on thy servant, and by thy power and goodness obtain for me, from thy Son, a meek and pure heart, that I may serve thee faithfully in this life, and by thy intercession be happy with thee hereafter. *Amen. Hail Mary.*

II. HER PRESENCE ADDS A LUSTRE TO HEAVEN.

REJOICE, O most glorious Virgin! such is the light of thy glorified body, that it illuminates the heavenly Jerusalem even as the sun enlightens this lower hemisphere: thy presence not only adds an accidental beauty to that heavenly city, but also increases the happiness of each inhabitant of that blessed court. I rejoice in thy excellence, O blessed Mother of God! Look down on thy servant, and by thy power and goodness obtain for me, from thy Son, a meek and pure heart, that I may serve thee in this life, and by thy intercession be happy with thee hereafter. *Amen. Hail Mary.*

III. SHE IS SINGULARLY HONORED BY ALL
THE BLESSED.

REJOICE, O most glorious Virgin! the Saints and Angels in heaven honor thee as the daughter of God the Father, mother of God the Son, and spouse of God the Holy Ghost. They pay all due respect, love, and homage to thee, the object, next to God, of their complaisance, gratitude, and affection. I rejoice in the honors paid to thee, O blessed Mother of God! Look down on thy servant, and by thy power and goodness, obtain for me, from thy Son, a meek and pure heart, that I may serve thee in this life, and by thy intercession be happy with thee hereafter. *Amen. Hail Mary.*

IV. HER INTERCESSION IN FAVOR OF HER
SERVANTS IS ALL-POWERFUL.

REJOICE, O most glorious Virgin! such is thy favor with God, that when thou art pleased to interpose in behalf of the sinner, there is no danger of a refusal on the part of Heaven. I rejoice in thy power, O glorious Mother of God! Look down on thy servant, and by thy power and goodness ob-

tain for me, from thy Son, a meek and pure heart, that I may serve thee in this life, and by thy intercession be happy with thee hereafter. *Amen. Hail Mary.*

V. HER THRONE IS NEXT TO THAT OF HER
DIVINE SON.

REJOICE, O most glorious Virgin! my soul is incapable of containing the transports it feels. May the adorable Trinity, Father, Son, and Holy Ghost, be ever blessed, who has distinguished thy throne in so glorious a manner, and has fixed thy seat next to that of thy divine Son. I rejoice, and my joy is above all I can express, in thy glory, O glorious Mother of God! Look down on thy servant, and by thy power and goodness obtain for me, from thy Son, a meek and pure heart, that I may serve thee in this life, and by thy intercession be happy with thee hereafter. *Amen. Hail Mary.*

VI. GOD REGARDS AND LOVES THOSE WHO
LOVE AND REVERENCE THE BLESSED VIRGIN.

REJOICE, O most glorious Virgin! the love which the Almighty bears thee, extends

even to those who love and reverence thee. Great is their portion, happy their lot in particular, who with zeal and affection promote thy honor and thy glory. I rejoice in the favor thou enjoyest, O glorious Mother of God! Look down on thy servant, and by thy power and goodness obtain for me, from thy Son, a meek and pure heart, that I may serve thee in this life, and by thy intercession be happy with thee hereafter. *Amen. Hail Mary.*

VII. HER JOY AND GLORY ARE ETERNAL.

REJOICE, O most glorious Virgin! thy essential bliss and happiness, how immense soever, will never have an end or diminution, and thy joy will, through all ages, be augmented. I rejoice in thy felicity, O glorious Mother of God! Look down on thy servant, and by thy power and goodness obtain for me, from thy Son, a meek and pure heart, that I may serve thee in this life, and by thy intercession be happy with thee hereafter. *Amen. Hail Mary.*

THE LITTLE OFFICE OF THE BLESSED VIRGIN.

PRAYERS THAT MAY BE SAID BEFORE EACH
OFFICE.

N. B. *These, as also similar prayers at the commencement of the subsequent hours, form no part of the Office.*

<p>Aperi, Domine, os meum ad benedicen- dum nomen sanctum tuum: munda quoque cor meum ab omnibus vanis, perversis, et alie- nis cogitationibus; in- tellectum illumina, af- fectum inflamma: ut digne, attente, ac de- vote hoc Officium be- atæ Virginis Mariæ recitare valeam et ex- audiri merear ante con- spectum divinæ Majes- tatis tuæ; per Chris-</p>	<p>Open thou my mouth, O Lord, to bless thy holy name: cleanse my heart also from all vain, per- verse, and distracting thoughts; enlighten my understanding, in- flame my affections, that I may recite this Office of the blessed Virgin Mary with wor- thy attention and de- votion, and may de- serve to be heard in the sight of thy di-</p>
--	---

tum Dominum nos-	vine Majesty ; through
trum. Amen.	Christ our Lord.
	Amen.

Domine, in unione	O Lord, I offer these
illius divinæ inten-	Hours unto thee, in
tionis, qua ipse in ter-	union with that divine
ris laudes, Deo persol-	intention wherewith
visti, has tibi Horas	thou didst thyself of-
persolvo.	fer praises to God,
	whilst thou wast on
	earth.

AFTER EACH OFFICE.

Sacrosanctæ et in-	Everlasting praise,
dividuæ Trinitati, cru-	honor, power, and glo-
cifixi Domini nostri	ry be given by all crea-
Jesu Christi Humani-	tures to the most holy
tati, beatissimæ et glo-	and undivided Trinity,
riosissimæ, semperque	to the Humanity of our
Virginis Mariæ fœcun-	crucified Lord Christ
dæ integritati, et om-	Jesus, to the fruitful
nium Sanctorum uni-	purity of the most
versitati, sit sempiter-	blessed and most glo-
na laus, honor, virtus,	rious Mary ever Vir-
et gloria ab omni cre-	gin, and to the com-

atura, nobisque remissio omnium peccatorum, per infinita sæcula sæculorum. Amen.

pany of all the Saints; and may we obtain the remission of all our sins through all eternity. Amen.

V. Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.

V. Blessed is the womb of the Virgin Mary, that bore the Son of the eternal Father.

R. Et beata ubera quæ lactaverunt Christum Dominum.

R. And blessed are the paps that gave suck to Christ our Lord.

Pater. Ave.

BEFORE MATINS AND LAUDS.

O divine and adorable Lord Jesus Christ, who hast graciously redeemed us by thy bitter passion and death; I offer these Matins and Lauds to thy honor and glory; and most humbly beseech thee, through the vile treatment thou didst receive from the Jews, who dragged thee to the courts of the impious high priests, where thou wast falsely accused,

smitten on the face, called a blasphemer, and declared guilty of death; through the cruel torments, the blows, the bruises, and unheard-of injuries, which thou enduredst during the whole night; to grant us resignation and silence under all calumnies, detractions, and sufferings, for the love of thee, and to give us grace never to return injury for injury, but to practise the truly Christian revenge of overcoming evil with good, to do good to those who hate us, to bless those who curse us, and to pray for those who persecute and calumniate us. Amen.

MATINS.

Ave Maria.

Hail, Mary.

V. Domine, ✠ labia
mea aperies.

V. Thou shalt open
my lips, ✠ O Lord.

R. Et os meum an-
nuntiabit laudem tu-
am.

R. And my mouth
shall show forth thy
praise.

V. Deus, ✠ in adju-
torium meum intende.

V. O God, ✠ come
to my assistance.

R. Domine, ad adju-
vandum me festina.

R. O Lord, make
haste to help me.

Gloria Patri. Sicut erat. Alleluia ad omnes horas.	Glory be to the Father, &c. Alleluia at all the hours.
--	--

From Septuagesima to Easter, instead of Alleluia, is said,

Laus tibi, Domine, Rex æternæ gloriæ.	Praise be to thee, O Lord, King of everlasting glory.
--	--

Invitatory. *Twice repeated.*

Ave Maria, gratia plena, Dominus tecum.	Hail, Mary, full of grace, the Lord is with thee.
---	---

In the time of Easter, Alleluia is added at the end of the Invitatory, Antiphons, Versicles, and Responsories.

Psalm xciv. *Venite, exultemus.*

Venite, exultemus Domino, jubilemus Deo salutari nostro; præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.	O come, let us sing unto the Lord, let us rejoice before God our Saviour; let us come into his presence with thanksgiving, and with psalms rejoice before him.
---	--

Ave Maria, gratia	Hail, Mary, full of
-------------------	---------------------

plena, Dominus tecum. grace, the Lord is with thee.

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos: quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit. For the Lord is a great God, and a great King above all gods: the Lord will not cast off his people; in his hands are all the ends of the earth, and he beholdeth the heights of the mountains.

Dominus tecum.

The Lord is with thee.

Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus ejus: venite, adoremus, et procidamus ante Deum; ploremus coram Domino qui fecit nos, quia ipse est Dominus Deus noster: nos autem populus ejus, et oves pastuæ ejus, The sea is his, and he made it, and his hands founded the dry land: come, let us adore and fall down before God; let us lament before the Lord who made us; for he is the Lord our God: we are his people, and the sheep of his pasture.

Ave Maria, gratia plena, Dominus tecum.

Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione secundum diem temptationis in deserto: ubi tentaverunt me patres vestri, probaverunt, et viderunt opera mea.

Dominus tecum.

Quadraginta annis proximus fui generationi huic, et dixi: Semper hi errant corde; ipsi vero non cognoverunt vias meas: quibus juravi in ira mea: Si introibunt in requiem meam.

Hail, Mary, full of grace, the Lord is with thee.

To-day if ye shall hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness; where your fathers tempted me, proved me, and saw my works.

The Lord is with thee.

Forty years long was I nigh unto this generation, and said: They do always err in their heart; for they have not known my ways: unto whom I swear in my wrath, that they should not enter into my rest.

Ave Maria, gratia
plena, Dominus te-
cum.

Gloria Patri, &c.
Amen.

Dominus tecum.

Ave Maria, gratia
plena, Dominus te-
cum.

Hail, Mary, full of
grace, the Lord is with
thee.

Glory be to the Fa-
ther, &c. Amen.

The Lord is with
thee.

Hail, Mary, full of
grace, the Lord is with
thee.

HYMN.

Quem terra, pontus, sidera
Colunt, adorant, prædicant,
Trinam regentem machinam
Clastrum Mariæ bajulat.

Cui luna, sol, et omnia
Deserviunt per tempora,
Perfusa cœli gratia
Gestant puellæ viscera.

Beata Mater, munere
Cujus supernus artifex,

The Lord, whom earth, and
sea, and sky,
With one adoring voice pro-
claim;
Who rules them all in majesty
Inclosed himself in Mary's
frame.

Lo! in an humble Virgin's
womb,
O'ershadowed by Almighty
power;
He whom the stars, and sun,
and moon,
Each serve in their appoint-
ed hour.

O Mother blest! to whom was
given
Within thy body to contain

Mundum pugillo continens,
Ventris sub arca clausus est.

The Architect of earth and
heaven,
Whose hands the universe
sustain.

Beata cœli nuntio,
Fœcunda Sancto Spiritu,
Desideratus gentibus
Cujus per alvum fusus est.

To thee was sent an angel
down;
In thee the Spirit was en-
shrined;
Of thee was born that mighty
one,
The long-desired of all man-
kind.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula. Amen.

O Jesu! born of Virgin bright,
Immortal glory be to thee;
Praise to the Father infinite,
And Holy Ghost eternally.

Then are said three Psalms, according to the day of the week.

FIRST NOCTURN.

On Sunday, Monday, and Thursday.

Ant. Benedicta tu. *Ant.* Blessed art thou

Psalm viii. *Domine, Dominus noster.*

Domine, Dominus	1 O Lord, our Lord:
noster: quam admira-	how wonderful is thy
bile est nomen tuum	name in all the earth!
in universa terra!	

Quoniam elevata est
magnificentia tua: su-
per cœlos.

Ex ore infantium et
lactentium perfecisti
laudem, propter inimi-
cos tuos: ut destruas
inimicum et ultorem.

Quoniam videbo cœ-
los tuos, opera digito-
rum tuorum: lunam et
stellas, quæ tu fun-
dasti.

Quid est homo, quod
memor es ejus: aut fil-
ius hominis, quoniam
visitas eum?

Minuisti eum paulo
minus ab angelis, glo-
ria et honore coronasti
eum: et constituisti

2 For thy greatness
is exalted: above the
heavens.

3 Out of the mouths
of babes and sucklings
hast thou perfected
praise, because of thine
enemies: that thou
mayest destroy the en-
emy and the avenger.

4 For I will behold
thy heavens, the works
of thy fingers: the
moon and the stars,
which thou hast found-
ed.

5 What is man, that
thou art mindful of
him: or the son of
man, that thou visitest
him?

6 Thou hast made
him a little lower than
the angels, thou hast
crowned him with glo-

eum super opera manuum tuarum.

Omnia subjecisti sub pedibus ejus: oves et boves universas, insuper et pecora campi.

Volucres cœli, et pisces maris: qui perambulant semitas maris.

Domine, Dominus noster: quam admirabile est nomen tuum in universa terra!

Gloria, &c.

Ant. Benedicta tu in mulieribus, et benedictus fructus ventris tui.

Ant. Sicut myrrha.

ry and honor: and hast set him over the works of thy hands.

7 Thou hast put all things in subjection under his feet: all sheep and oxen, yea, and the beasts of the field.

8 The birds of the air, and the fishes of the sea: that walk through the paths of the sea.

9 O Lord, our Lord: how wonderful is thy name in all the earth!

Glory, &c.

Ant. Blessed art thou among women, and blessed is the fruit of thy womb.

Ant. Like the choicest myrrh

Psalm xviii. *Cæli enarrant.*

Cæli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum.

Dies diei eructat verbum: et nox nocti indicat scientiam.

Non sunt loquelæ, neque sermones: quorum non audiantur voces eorum.

In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum.

In sole posuit tabernaculum suum: et ipse, tanquam sponsus procedens de thalamo suo.

Exultavit ut gigas

1 The heavens declare the glory of God: and the firmament proclaimeth the works of his hands.

2 Day unto day uttereth speech: and night unto night showeth knowledge.

3 There is neither tongue nor language in which their voices are not heard.

4 Their sound is gone forth into all the earth: and their words unto the ends of the world.

5 He hath set his tabernacle in the sun: and he cometh forth as a bridegroom from his chamber.

6 He hath rejoiced

ad currendam viam : a
summo cœlo egressio
ejus.

Et occursus ejus
usque ad summum
ejus : nec est qui se
abscondat a calore
ejus.

Lex Domini imma-
eulata, convertens ani-
mas : testimonium Do-
mini fidele, sapientiam
præstans parvulis.

Justitiæ Domini rec-
tæ, lætificantes corda :
præceptum Domini lu-
cidum, illuminans ocu-
los.

Timor Domini sanc-
tus, permanens in sæ-
culum sæculi : judicia

as a giant to run his
course : his going forth
is from the topmost
part of the heaven.

7 And his circuit
even to the height
thereof : neither is
there any that can
hide himself from his
heat.

8 The law of the
Lord is undefiled, con-
verting souls : the tes-
timony of the Lord is
faithful, giving wisdom
unto little ones.

9 The statutes of
the Lord are right, re-
joicing the heart : the
commandment of the
Lord is clear, enlight-
ening the eyes.

10 The fear of the
Lord is holy, endur-
ing forever and ever :

Domini vera, justificata in semetipsa.

the judgments of the Lord are true, justified in themselves.

Desiderabilia super aurum, et lapidem pretiosum multum: et dulciora super mel et favum.

11 More to be desired are they than gold, and all precious stones: sweeter also than honey and the honeycomb.

Etenim servus tuus custodit ea: in custodiendis illis retributio multa.

12 For thy servant keepeth them: and in keeping them there is great reward.

Delicta quis intelligit? Ab occultis meis munda me: et ab alienis parce servo tuo.

13 Who understandeth sins? cleanse thou me from my secret faults: and from the sins of others spare thy servant.

Si mei non fuerint dominati, tunc immaculatus ero: et emundabor a delicto maximo.

14 If they have had no dominion over me, then shall I be undefiled: and shall be cleansed from the greatest sin.

Et erunt ut compla-
ceant eloquia oris mei :
et meditatio cordis mei
in conspectu tuo sem-
per.

Domine, adjutor
meus : et redemptor
meus.

Gloria, &c.

Ant. Sicut myrrha
electa, odorem dedisti
suavitatis, sancta Dei
Genitrix.

Ant. Ante thorum.

15 And the words
of my mouth shall be
pleasing to thee : and
the meditation of my
heart shall be always
in thy sight.

16 O Lord, my
helper and my redeem-
er.

Glory, &c.

Ant. Like the choi-
cest myrrh, thou hast
yielded an odor of
sweetness, O holy Mo-
ther of God.

Ant. Before the
couch.

Psalm xxiii. *Domini est terra.*

Domini est terra, et
plenitudo ejus : orbis
terrarum, et universi
qui habitant in eo.

Quia ipse super ma-

1 The earth is the
Lord's, and the ful-
ness thereof : the com-
pass of the world, and
all that dwell therein.

2 For he hath

ria fundavit eum: et founded it upon the
super flumina præpa- seas: and prepared it
ravit eum. upon the floods.

Quis ascendet in 3 Who shall ascend
montem Domini: aut into the mountain of
quis stabit in loco the Lord: or who shall
sancto ejus? stand in his holy
place?

Innocens manibus 4 He that hath
et mundo corde: qui clean hands and a pure
non accepit in vano heart: that hath not
animam suam, nec ju- taken his soul in vain,
ravit in dolo proximo nor sworn deceitfully
suo. to his neighbor.

Hic accipiet bene- 5 He shall receive
dictionem a Domino: blessing from the
et misericordiam a Lord: and mercy from
Deo salutari suo. God his Saviour.

Hæc est generatio 6 This is the gen-
quærentium eum: eration of them that
quærentium faciem seek him: of them
Dei Jacob. that seek the face of
the God of Jacob.

Attollite portas, 7 Lift up your
principes, vestras, et gates, O ye princes,

elevamini, portæ æternales : et introibit Rex gloriæ.

Quis est iste Rex gloriæ : Dominus fortis et potens ; Dominus potens in prælio.

Attollite portas, principes, vestras, et elevamini, portæ æternales : et introibit Rex gloriæ.

Quis est iste Rex gloriæ : Dominus virtutum, ipse est Rex gloriæ.

Gloria, &c.

Ant. Ante thorum hujus Virginis frequentate nobis dulcia cantica dramatis.

and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is this King of glory ? The Lord strong and mighty ; the Lord mighty in battle.

9 Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is this King of glory ? The Lord of hosts, he is the King of glory.

Glory, &c.

Ant. Before the couch of this Virgin sing often unto us sweet chants with solemnity.

The Versicles, Absolution, Lessons, &c., as at the end of the third Nocturn. p. 584.

SECOND NOCTURN.

On Tuesday and Friday.

Ant. Specie tua. *Ant.* In thy comeliness.

Psalm xliv. *Eructavit cor meum.*

Eructavit cor meum	1 My heart hath
verbum bonum: dico	uttered a good word:
ego opera mea regi.	I tell of my works unto the king.

Lingua mea calamus scribæ: velociter scribentis.	2 My tongue is the pen of a scribe: that writeth very swiftly.
--	--

Speciosus forma præfiliis hominum, diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum.	3 Thou art beautiful above the sons of men, grace is poured forth on thy lips: therefore hath God blessed thee forever.
---	---

Accingere gladio tuo super femur tuum : potentissime. 4 Gird thy sword upon thy thigh : O thou most mighty.

Specie tua et pulchritudine tua : intende, prospere procede, et regna. 5 In thy comeliness and thy beauty : go forth, proceed prosperously and reign.

Propter veritatem, et mansuetudinem, et justitiam : et deducet te mirabiliter dextera tua. 6 Because of truth, and meekness, and justice : and thy right hand shall lead thee on wonderfully.

Sagittæ tuæ acutæ, populi sub te cadent : in corda inimicorum regis. 7 Thine arrows are sharp, the people shall fall before thee : they shall pierce the hearts of the king's enemies.

Sedes tua, Deus, in sæculum sæculi : virga directionis, virga regni tui. 8 Thy throne, O God, is for ever and ever : a sceptre of uprightness is the sceptre of thy kingdom.

Dilexisti justitiam, et odisti iniquitatem : propterea unxit te 9 Thou hast loved justice, and hated iniquity : therefore God,

Deus, Deus tuus, oleo even thy God, hath
lætitiæ præconsortibus anointed thee with the
tuis. oil of gladness above
thy fellows.

Myrrha, et gutta, et 10 Myrrh, aloes,
casia a vestimentis tuis, and cassia perfume thy
a domibus eburneis: garments, from the
ex quibus delectave- ivory palaces: whence
runt te filiæ regum in the daughters of kings
honore tuo. have made thee glad
in thine honor.

Astitit regina a dex- 11 Upon thy right
tris tuis in vestitu de- hand stood the queen
aurato: circumdata va- in a vesture of gold:
rietate. wrought about with
variety.

Audi, filia, et vide, 12 Hearken, O
et inclina aurem tuam: daughter, and consider,
et obliviscere populum and incline thine ear:
tuum, et domum patris forget also thine own
tui. people, and thy father's
house.

Et concupiscet rex 13 And so shall the
decorem tuum: quo- king desire thy beauty:
niam ipse est Dominus for he is the Lord thy

Deus tuus, et adorabunt eum.

Et filiæ Tyri in muneribus: vultum tuum deprecabuntur omnes divites plebis.

Omnis gloria ejus filiæ regis ab intus: in fimbriis aureis, circumamicta varietatibus.

Adducentur regi virgines post eam: proximæ ejus afferentur tibi.

Afferentur in lætitia et exultatione: adducentur in templum regis.

Pro patribus tuis

God, and him shall they adore.

14 And the daughters of Tyre, with gifts: yea, all the rich among the people shall entreat thy countenance.

15 All the glory of thy king's daughter is from within: with borders of gold, and clothed about with varieties.

16 After her shall virgins be brought unto the king: her companions shall be brought unto thee.

17 With joy and gladness shall they be brought: they shall be led into the temple of the king.

18 Instead of thy

nati sunt tibi filii : constitues eos principes super omnem terram. fathers, sons are born unto thee ; thou shalt make them princes over all the earth.

Memores erunt nominis tui : in omni generatione et generationem. 19 They shall be mindful of thy name : from generation to generation.

Propterea populi confitebuntur tibi in æternum : et in sæculum sæculi. 20. Therefore shall the people praise thee forever ; yea, for ever and ever.

Gloria, &c.

Glory, &c.

Ant. Specie tua et pulchritudine tua intende, prospere procede, et regna. *Ant.* In thy comeliness and thy beauty go forth, proceed prosperously and reign.

Ant. Adjuvabit eam Deus. *Ant.* God shall help her.

Psalm xlv. *Deus noster refugium.*

Deus noster, refugium et virtus : adjutor in tribulationibus quæ 1 Our God is our refuge and strength : our helper in troubles

invenerunt nos nimis. which have fallen on
us heavily.

Propterea non time- 2 Therefore will we
bimus dum turbabitur not fear when the
terra: et transferentur earth shall be troubled;
montes in cor maris. and the mountains
shall be removed into
the heart of the sea.

Sonuerunt, et tur- 3 Their waters
batæ sunt aquæ eorum: roared and were trou-
conturbati sunt montes bled: the mountains
in fortitudine ejus. were troubled at the
violence thereof.

Fluminis impetus 4 The swelling of
lætificat civitatem Dei: the stream maketh
sanctificavit tabernacu- glad the city of God:
lum suum Altissimus. the Most High hath
sanctified his taber-
nacle.

Deus in medio ejus, 5 God is in the
non commovebitur: midst of her, she shall
adjuvabit eam Deus not be moved: God
mane diluculo. shall help her in the
morning early.

Conturbatæ sunt 6 Nations were

gentes, et inclinata sunt regna: dedit vocem suam, mota est terra. troubled, and kingdoms bowed down: he gave forth his voice and the earth was moved.

Dominus virtutum nobiscum: susceptor noster Deus Jacob. 7 The Lord of hosts is with us: the God of Jacob is our helper.

Venite, et videte opera Domini, quæ posuit prodigia super terram: auferens bella usque ad finem terræ. 8 O come and behold the works of the Lord, what wonders he hath wrought upon the earth: making wars to cease, even unto the ends of the earth.

Arcum conteret, et confringet arma: et scuta comburet igni. 9 He shall break the bow, and snap the weapons asunder: and the shields shall he burn with fire.

Vacate, et videte quoniam ego sum Deus: exaltabor in 10 Be still, and see that I am God: I will be exalted among

gentibus, et exaltabor in terra. the nations, and I will be exalted in the earth.

Dominus virtutum nobiscum: susceptor noster Deus Jacob. 11 The Lord of hosts is with us: the God of Jacob is our helper.

Gloria, &c. Glory, &c.

Ant. Adjuvabit eam Deus vultu suo: Deus in medio ejus, non commovebitur. *Ant.* God shall help her with his countenance: God is in the midst of her, she shall not be moved.

Ant. Sicut lætantium. *Ant.* Our dwelling in thee.

Psalm lxxxvi. *Fundamenta ejus.*

Fundamenta ejus in montibus sanctis: diligit Dominus portas Sion super omnia tabernacula Jacob. 1 Her foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the tabernacles of Jacob.

Gloriosa dicta sunt de te: civitas Dei. 2 Glorious things are spoken of thee: O thou city of God.

Memor ero Rahab	3 I will be mindful
et Babylonis: scien-	of Rahab and Baby-
tium me.	lon: even of them
	that know me.

Ecce alienigenæ, et	4 Behold strangers,
Tyrus, et populus	and Tyre, and the
Æthiopum: hi fuerunt	people of Ethiopia:
illic.	all these were there.

Numquid Sion di-	5 Shall not Sion
cet; Homo et homo	say; This man and
natus est in ea: et	that were born in her:
ipse fundavit eam Al-	and the Most High
tissimus?	himself hath founded
	her?

Dominus narrabit	6 The Lord shall
in scripturis populo-	declare it in the writ-
rum et principum:	ings of people and of
horum qui fuerunt in	princes: of all who
ea.	were in her.

Sicu lætantium om-	7 The dwelling in
nium: habitatio est in	thee: is as of all those
te.	that rejoice.

Gloria, &c.

Glory, &c.

<i>Ant.</i> Sicut lætan-	<i>Ant.</i> Our dwelling
tium omnium nostrum	in thee is as of all

habitatio est in te, those that rejoice, O
sancta Dei genitrix. holy mother of God.

*The Versicles, Absolution, Lessons, &c., as at the end
of the third Nocturn, p. 584.*

THIRD NOCTURN.

On Wednesday and Saturday.

Ant. Gaude, Maria *Ant.* Rejoice, O Vir-
Virgo. gin Mary.

Psalm xcv. *Cantate Domino.*

Cantate Domino 1. Sing unto the
canticum novum : can- Lord a new song :
tate Domino, omnis sing unto the Lord,
terra. all the earth.

Cantate Domino et 2. Sing unto the
benedicite nomini ejus: Lord, and bless his
annuntiate de die in name : tell forth his
diem salutare ejus. salvation from day to
day.

Annuntiate inter 3. Tell forth his
gentes gloriam ejus: glory among the gen-
in omnibus populis tiles : his wonders
mirabilia ejus. among all people.

Quoniam magnus
Dominus, et laudabilis
nimis: terribilis est su-
per omnes deos.

Quoniam omnes dii
gentium dæmonia :
Dominus autem cœlos
fecit.

Confessio et pul-
chritudo in conspectu
ejus: sanctimonia et
magnificentia in sanc-
tificatione ejus.

Afferte Domino, pa-
triæ gentium, afferte
Domino gloriam et
honorem: afferte Do-
mino gloriam nomini
ejus.

Tollite hostias, et
introite in atria ejus:
adorate Dominum in
atrio sancto ejus.

4. For the Lord is
great, and highly to
be praised: he is more
to be feared than all
gods.

5. For all the gods
of the gentiles are
devils: but the Lord
made the heavens.

6. Praise and beau-
ty are before him:
holiness and majesty
in his sanctuary.

7. Bring unto the
Lord, O ye kindred
of the gentiles, bring
unto the Lord glory
and honor: bring unto
the Lord glory unto
his name.

8. Bring sacrifices,
and come into his
courts: adore ye the
Lord in his holy court.

Commoveatur a facie ejus universa terra: dicite in gentibus, quia Dominus regnavit.

Etenim correxit orbem terræ, qui non commovebitur: judicabit populos in æquitate.

Lætentur cœli, et exultet terra, commoveatur mare et plenitudo ejus: gaudebunt campi, et omnia quæ in eis sunt.

Tunc exultabunt omnia ligna silvarum a facie Domini, quia vênit: quoniam venit judicare terram.

Judicabit orbem ter-

9. Let all the earth be moved at his presence: say ye among the gentiles, that the Lord hath reigned.

10. For he hath established the world, and it shall not be moved: he shall judge the people with equity.

11. Let the heavens rejoice, and let the earth be glad; let the sea be moved, and the fulness thereof: the fields shall be joyful, and all things that are therein.

12. Then shall all the trees of the wood rejoice before the face of the Lord, for he cometh: for he cometh to judge the earth.

13. He shall judge

ræ in æquitate: et the world with equity:
 populos in veritate and the people with
 sua. his truth.

Gloria, &c.

Glory, &c.

Ant. Gaude, Maria *Ant.* Rejoice, O
 Virgo, cunctas hæreses Virgin Mary, thou
 sola interemisti in uni- alone hast destroyed
 verso mundo. all heresies in all the
 world.

Ant. Dignare.

Ant. Vouchsafe.

Psalm xcvi. *Dominus regnavit.*

Dominus regnavit, 1. The Lord hath
 exultet terra: læten- reigned, let the earth
 tur insulæ multæ. rejoice: let the multi-
 tude of isles be glad
 thereof.

Nubes et caligo in 2. Clouds and dark-
 circuitu ejus: justitia ness are round about
 et judicium correctio him: justice and judg-
 sedis ejus. ment are the founda-
 tion of his throne.

Ignis ante ipsum 3. Fire shall go
 præcedet: et inflam- forth before him: and
 mabit in circuitu ini- shall burn up his ene-
 micos ejus. mies on every side.

Illuxerunt fulgura
ejus orbi terræ : vidit,
et commota est terra.

Montes sicut cera
fluxerunt a facie Do-
mini : a facie Domini
omnis terra.

Annuntiaverunt cœ-
li justitiam ejus : et
viderunt omnes populi
gloriam ejus.

Confundantur omnes
qui adorant sculptilia :
et qui gloriantur in
simulacris suis.

Adorate cum, om-
nes angeli ejus : audi-
vit, et lætata est Sion.

Et exultaverunt fi-
liæ Judæ : propter
judicia tua, Domine.

4. His lightnings
shone upon the world :
the earth saw, and was
moved.

5. The mountains
melted like wax before
the face of the Lord :
yea, all the earth be-
fore the face of the
Lord.

6. The heavens de-
clared his justice : and
all people saw his
glory.

7. Confounded be
all they that adore
graven things : and
that glory in their idols.

8. Adore him, all
ye his angels : Sion
heard, and was glad.

9. And the daugh-
ters of Judah rejoiced :
because of thy judg-
ments, O Lord.

Quoniam tu Dominus altissimus super omnem terram : nimis exaltatus es super omnes deos.

Qui diligitis Dominum, odite malum : custodit Dominus animas sanctorum suorum, de manu peccatoris liberabit eos.

Lux orta est justo : et rectis corde lætitia.

Lætamini, justi, in Domino : et confitemini memoriæ sanctificationis ejus.

Gloria, &c.

Ant. Dignare me laudare te, Virgo sacrata : da mihi virtu-

10. For thou, Lord, art most high over all the earth : thou art exalted exceedingly above all gods.

11. Ye who love the Lord, hate evil : the Lord preserveth the souls of his saints, he will deliver them out of the hand of the sinner.

12. Light is risen to the just : and gladness to such as are right of heart.

13. Rejoice in the Lord, O ye just : and give praise to the remembrance of his holiness.

Glory, &c.

Ant. Vouchsafe that I may praise thee, O sacred Virgin : give

tem contra hostes me strength against
tuos. thine enemies.

Ant. Post partum. *Ant.* After child-
birth.

Adv. Angelus Do- *Adv.* The angel of
mini. the Lord.

Psalm xcvii. *Cantate Domino.*

Cantate Domino 1. Sing unto the
canticum novum : quia Lord a new song : for
mirabilia fecit. he hath done wonder-
ful things.

Salvavit sibi dexte- 2. His right hand
ra ejus : et brachium hath wrought salvation
sanctum ejus. for him : and holy is
his arm.

Notum fecit Domi- 3. The Lord hath
nus salutare suum : in made known his salva-
conspectu gentium re- tion : he hath revealed
velavit justitiam suam. his justice in the sight
of the gentiles.

Recordatus est mis- 4. He hath remem-
ericordiæ suæ : et ve- bered his mercy : and
ritatis suæ domui Is- his truth towards the
rael. house of Israel.

Viderunt omnes termini terræ : salutare Dei nostri.

Jubilate Deo, omnis terra : cantate et exultate, et psallite.

Psallite Domino in cithara, in cithara et voce psalmi : in tubis ductilibus, et voce tubæ corneæ.

Jubilate in conspectu regis Domini : moveatur mare, et plenitudo ejus ; orbis terrarum, et qui habitant in eo.

Flumina plaudent manu, simul montes

5. All the ends of the earth have seen : the salvation of our God.

6. Sing joyfully unto the Lord, all ye lands : sing, rejoice, and give praise.

7. Give praise unto the Lord upon the harp, upon the harp, and with the voice of psalms : with the long trumpets, and the sound of the cornet.

8. Sing joyfully before the Lord, the king : let the sea be moved, and the fullness thereof : the compass of the earth, and they that dwell therein.

9. The rivers shall clap their hands, and

exultabunt a conspec- the mountains shall
tu Domini: quoniam rejoice together at the
venit judicare terram. presence of the Lord:
for he cometh to judge
the earth.

Judicabit orbem ter- 10 He shall judge
rarum in justitia: et the earth with justice:
populos in æquitate. and the people with
equity.

Gloria, &c.

Glory, &c.

Ant. Post partum *Ant.* After child-
virgo inviolata per- birth thou didst re-
mansisti: Dei Geni- main a pure virgin:
trix, intercede pro no- intercede for us, O
bis. Mother of God.

In Adventu.—Ant.* *In Advent.*—Ant.*
Angelus Domini nun- The angel of the Lord
tiavit Mariæ, et con- announced unto Mary,
cepit de Spiritu Sanc- and she conceived of
to. Alleluia. the Holy Ghost. Al-
leluia.

V. Diffusa est gratia V. Grace is poured
in labiis tuis. forth on thy lips.

* The Office for Advent is used also on the Feast of
the Annunciation.

R. Propterea benedixit te Deus in æternum.

Pater noster, &c.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo. Amen.

R. Therefore hath God blessed thee for ever.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil. Amen.

The Absolution.

Precibus et meritis beatæ Mariæ semper Virginis, et omnium Sanctorum, perducant nos Dominus ad regna cœlorum.

R. Amen.

V. Jube, domne, benedicere.

By the prayers and merits of the blessed Mary ever Virgin, and of all the Saints, may the Lord bring us to the kingdom of heaven.

R. Amen.

V. Pray, sir, a blessing.

The Blessing.

Nos cum prole pia benedicat Virgo Maria.

R. Amen.

May the Virgin Mary, with her loving Child, bless us.

R. Amen.

The three following Lessons are said from Christmas-Day to Advent: but in Advent are said the Lessons that follow the Te Deum, p. 595.

~~First~~ Lesson. *Ecclus. xxiv. 11-13.*

<p>In omnibus requiem quæsi, et in hære- ditate Domini mora- bor. Nunc præcepit, et dixit mihi Creator omnium, et qui creavit me, requievit in taber- naculo meo, et dixit mihi: In Jacob inhab- ita, et in electis meis mitte radices. Tu au- tem, Domine, miserere nobis.</p>	<p>In all these I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and said to me and he that made me rested in my tabernacle, and he said to me: Let thy dwell- ing be in Jacob, and thy inheritance in Is- rael, and take root in mine elect. But thou, Lord, have mercy on us.</p>
---	---

R. Deo gratias.

R. Thanks be to
God.

R. Sancta et imma-
culata virginitas, qui-

R. O holy and im-
maculate Virgin, with

bus te laudibus efferam	what praises I shall
nescio : * Quia quem	extol thee, I know
cœli capere non po-	not : * For he whom
terant, tuo gremio	the heavens could not
contulisti.	contain, rested in thy
	bosom.

V. Benedicta tu in	V. Blessed art thou
mulieribus, et bene-	among women, and
dictus fructus ventris	blessed is the fruit of
tui. Quia quem, &c.	thy womb. For he
	whom, &c.

V. Jube, domne,	V. Pray, sir, a bless-
benedicere.	ing.

The Blessing.

Ipsa Virgo virginum	May the Virgin of
intercedat pro nobis	virgins herself inter-
ad Dominum.	cede for us with the
	Lord.

R. Amen.	R. Amen.
----------	----------

Second Lesson. *Ecclus. xxiv. 15, 16.*

Et sic in Sion	And so was I es-
firmata sum, et in	tablished in Zion, and
civitate sanctificata	in the holy city like-
similiter requievi : et	wise I rested ; and my

in Jerusalem potestas mea. Et radicavi in populo honorificato, et in parte Dei mei hæreditas illius, et in plenitudine Sanctorum detentio mea. Tu autem, Domine, miserere nobis.

R. Deo gratias.

R. Beata es, Virgo Maria, quæ Dominum portasti Creatorem mundi: * Genuisti qui te fecit, et in æternum permanes virgo.

V. Ave Maria, gratia plena, Dominus tecum.

R. Genuisti, &c.

power was in Jerusalem. And I took root in an honorable people, and in the portion of my God his inheritance, and my abode is in the full assembly of Saints. But thou Lord, have mercy on us.

R. Thanks be to God.

R. Blessed art thou, O Virgin Mary, who didst bear the Lord, the Creator of the world: * Thou wast the mother of him who made thee, and remainest a virgin forever.

V. Hail, Mary, full of grace, the Lord is with thee.

R. Thou wast the mother, &c.

When the Te Deum is said, there is added at the end of this Responsory :

Gloria Patri, et Fi-	Glory be to the
lio, et Spiritui Sancto.	Father, and to the
Genuisti, &c.	Son, and to the Holy
	Ghost. Thou wast the
	mother, &c.

V. Jube, domne,	V. Pray, sir, a bless-
benedicere.	ing.

The Blessing.

Per Virginem Ma-	Through the Vir-
trem, concedat nobis	gin Mother, may the
Dominus salutem et	Lord grant unto us
pacem.	salvation and peace.

R. Amen.	R. Amen.
----------	----------

Third Lesson. *Ecclus.* xxiv. 17-20.

Quasi cedrus exal-	I was exalted like a
tata sum in Libano, et	cedar in Libanus, and
quasi cupressus in	as a cypress-tree on
Monte Sion. Quasi	Mount Sion. I was
palma exaltata sum in	exalted like a palm-
Cades, et quasi plan-	tree in Cades, and as
tatio rosæ in Jericho.	a rose-plant in Jericho.
Quasi oliva pretiosa in	As a fair olive-tree in

campis, et quasi platanus exaltata sum juxta aquas in plateis. Sicut cinnamomum et balsamum aromatizans odorem dedi : quasi myrrha electa dedi suavitatem odoris. Tu autem, Domine, miserere nobis.

the plains, and as a plane-tree by the water in the streets, was I exalted. I gave forth a sweet fragrance like cinnamon and aromatic balm : I yielded a sweetness of odor like the choicest myrrh. But thou, Lord, have mercy on us.

R. Deo gratias.

R. Thanks be to God.

The Te Deum is not said in Advent, or from Septuagesima to Easter, except on the feasts of the Blessed Virgin. The following Responsory is said when the Te Deum is omitted.

R. Felix namque es, sacra Virgo Maria, et omni laude dignissima : * Quia ex te ortus est sol justitiæ, * Christus Deus noster.

R. Surely thou art happy, O holy Virgin Mary, and most worthy of all praise : * For out of thee arose the Son of justice, * Christ our God.

V. Ora pro populo,
 interveni pro clero, in-
 tercede pro devoto
 femineo sexu. Senti-
 ant omnes tuum juva-
 men, quicumque cel-
 ebrant tuam sanc-
 tam commemoratio-
 nem. Quia ex te, &c.

V. Pray for the
 people, mediate for
 the clergy, intercede
 for the devoted fe-
 male sex. Let all ex-
 perience thy assist-
 ance, whoever cele-
 brate thy holy com-
 memoration. For out
 of thee, &c.

V. Gloria Patri, et
 Filio, et Spiritui Sanc-
 to. Christus Deus
 noster.

V. Glory be to the
 Father, and to the
 Son, and to the Holy
 Ghost. Christ our
 God.

Te Deum.

Te Deum lauda-
 mus: te Dominum
 confitemur.

We praise the, O
 God: we acknowl-
 edge thee to be the
 Lord.

Te æternum Pa-
 trem: omnis terra
 veneratur.

All the earth doth
 worship thee: the
 Father everlasting.

Tibi omnes angeli:

To thee all angels

tibi cœli et universæ potestates ;	cry aloud : the heav- ens and all the powers therein ;
---------------------------------------	--

Tibi cherubim et seraphim : incessabili voce proclamant ;	To the cherubim and seraphim : con- tinually do cry ;
---	---

Sanctus, sanctus, sanctus : Dominus Deus Sabaoth.	Holy, holy, holy : Lord God of Saba- oth.
---	---

Pleni sunt cœli et terra : majestatis glo- riæ tuæ.	Heaven and earth are full : of the majes- ty of thy glory.
---	--

Te gloriosus : Apos- tolorum chorus.	The glorious choir of the Apostles : praise thee.
---	---

Te Prophetarum : laudabilis numerus.	The admirable com- pany of the Prophets : praise thee.
---	--

Te Martyrum : can- didatus laudat exerci- tus.	The white-robed ar- my of Martyrs : praise thee.
--	--

Te per orbem ter- rarum : sancta confit- etur Ecclesia.	The holy Church throughout all the world : doth acknowl- edge thee.
---	--

Patrem : immensæ
majestatis.

The Father of an
infinite majesty.

Venerandum tuum
verum : et unicum Fi-
ium.

Thy adorable, true :
and only Son.

Sanctum quoque :
Paraclitum Spiritum.

Also the Holy
Ghost : the Comforter.

Tu Rex gloriæ :
Christe.

Thou art the King
of Glory : O Christ.

Tu Patris : sempi-
ternus es Filius.

Thou art the ever-
lasting Son : of the
Father.

Tu ad liberandum
suscepturus hominem :
non horruisti Virginis
uterum.

When thou tookest
upon thee to deliver
man : thou didst not
abhor the Virgin's
womb.

Tu devicto mortis
aculeo : aperuisti cre-
dentibus regna cœlo-
rum.

When thou hadst
overcome the sting of
death : thou didst open
the kingdom of heav-
en to all believers.

Tu ad dexteram Dei
sedes : in gloria Pa-
tris.

Thou sittest at the
right hand of God : in
the glory of the Fa-
ther.

Judex crederis: esse
venturus.

We believe that
thou shalt come: to
be our judge.

*Te ergo quæsumus,
tuis famulis subveni:
quos pretioso sanguine
redemisti.

We pray thee,
therefore, help thy ser-
vants: whom thou
hast redeemed with
thy precious blood.

Æterna fac cum
Sanctis tuis: in gloria
numerari.

Make them to be
numbered with thy
Saints: in glory ever-
lasting.

Salvum fac popu-
lum tuum, Domine:
et benedic hæreditati
tuæ.

O Lord, save thy
people: and bless
thine inheritance.

Et rege eos: et ex-
tolle illos usque in
æternum.

Govern them: and
lift them up forever.

Per singulos dies:
benedicimus te.

Day by day: we
magnify thee.

Et laudamus nomen
tuum in sæculum: et
in sæculum sæculi.

And we praise thy
name forever: yea,
for ever and ever.

* Here it is usual to kneel.

Dignare, Domine,
die isto: sine peccato
nos custodire.

Miserere nostri, Do-
mine: miserere nos-
tri.

Fiat misericordia
tua, Domine, super
nos: quemadmodum
speravimus in te.

In te, Domine,
speravi: non confun-
dar in æternum.

Vouchsafe, O Lord,
this day: to keep us
without sin.

O Lord, have mercy
upon us: have mercy
upon us.

O Lord, let thy
mercy be showed up-
on us: as we have
hoped in thee.

O Lord, in thee
have I hoped: let me
not be confounded
forever.

*The following Lessons are said in Advent, and on the
Feast of the Annunciation.*

Absolution and First Blessing, as above, p. 585.

First Lesson. *Luke, i. 26-28.*

Missus est angelus
Gabriel a Deo in civi-
tatem Galilææ, cui no-
men Nazareth, ad vir-
ginem desponsatam

The angel Gabriel
was sent from God in-
to a city of Galilee,
called Nazareth, to a
virgin espoused to a

viro cui nomen erat Joseph, de domo David; et nomen virginis Maria. Et ingressus angelus ad eam, dixit: Ave, gratia plena, Dominus tecum: benedicta tu in mulieribus. Tu autem, Domine, miserere nobis.

man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. But thou, Lord, have mercy on us.

R. Deo gratias.

R. Thanks be to God.

R. Missus est Gabriel angelus ad Mariam, virginem desponsatam Joseph, nuntians ei verbum, et expavescit virgo de lumine. Ne timeas, Maria, invenisti gratiam apud Dominum: * Ecce concipies, et paries filium, et vo-

R. The angel Gabriel sent to Mary, a virgin espoused to Joseph, announcing to her the word, and the virgin was afraid at the light. Fear not, Mary, thou hast found grace with the Lord: * Behold, thou shalt conceive, and bear a

cabitur Altissimi Filius.

V. Dabit ei Dominus Deus sedem David patris ejus, et regnabit in domo Jacob in æternum. Ecce concipies, &c.

son, and he shall be called the Son of the Most High.

V. The Lord God shall give unto him, the throne of David his father, and he shall reign in the house of Jacob forever. Behold thou shalt conceive, &c.

Second Blessing, *as above*, p. 587.

Second Lesson. *Luke, i. 29-33.*

Quæ cum audisset, turbata est in sermone ejus, et cogitabat qualis esset ista salutatio. Et ait angelus ei: Ne timeas, Maria, inventi enim gratiam apud Deum. Ecce concipies in utero, et paries filium, et vocabis nomen ejus Jesum. Hic

And when she had heard these things, she was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said unto her: Fear not, Mary, for thou hast found grace with God.

erit magnus, et Filius
 Altissimi vocabitur.
 Et dabit illi Dominus
 Deus sedem David
 patris ejus, et regna-
 bit in domo Jacob in
 æternum; et regni
 ejus non erit finis. Tu
 autem, Domine, mis-
 erere nobis.

Behold, thou shalt
 conceive in thy womb
 and shalt bring forth
 a son, and thou shalt
 call his name Jesus.
 He shall be great, and
 shall be called the
 Son of the Most
 High. And the Lord
 God shall give unto
 him the throne of Da-
 vid his father, and he
 shall reign in the
 house of Jacob for-
 ever; and of his king-
 dom there shall be no
 end. But thou Lord,
 have mercy on us.

R. Deo gratias.

R. Thanks be to
 God.

R. Ave Maria, gra-
 tia plena, Dominus
 tecum. * Spiritus Sanc-
 tus superveniet in te,
 et virtus Altissimi ob-

R. Hail, Mary, full
 of grace, the Lord is
 with thee. * The
 Holy Ghost shall come
 upon thee, and the

umbrabit tibi: quod power of the Most
 enim ex te nascetur High shall overshadow
 Sanctum, vocabitur Fi- thee: for the Holy
 lius Dei. which shall be born
 of thee shall be called
 the Son of God.

V. Quomodo fiet V. How shall this
 istud, quoniam virum be done, seeing I know
 non cognosco? Et re- not man? And the
 spondens angelus, dix- angel answering said
 it ei: Spiritus Sanctus unto her: The Holy
 superveniet in te, &c. Ghost shall come upon
 thee, &c.

Third Blessing, *as above*, p. 589.

Third Lesson. *Luke*, i. 34-38.

Dixit autem Maria And Mary said to
 ad angelum: Quomo- the angel: How shall
 do fiet istud, quoniam this be done, seeing I
 virum non cognosco? know not man? And
 Et respondens angelus, the angel answering
 dixit ei: Spiritus Sanc- said unto her: The
 tus superveniet in te, Holy Ghost shall come
 et virtus Altissimi ob- upon thee, and the
 umbrabit tibi. Ideo- power of the Most

que et quod nascetur ex te Sanctum, vocabitur Filius Dei. Et ecce Elizabeth cognata tua, et ipsa concepit filium in senectute sua, et hic mensis sextus est illi, quæ vocatur sterilis, quia non erit impossibile apud Deum omne verbum. Dixit autem Maria: Ecce ancilla Domini, fiat mihi secundum verbum tuum. Tu autem, Domine, miserere nobis.

High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold, thy cousin, Elizabeth, she also hath conceived a son in her old age, and this is the sixth month with her, who is called barren; for no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word. But thou, Lord, have mercy on us.

R. Deo gratias.

R. Thanks be to God.

R. Suscipe verbum, Virgo Maria, quod tibi

R. Receive, O Virgin Mary, the word

a Domino per angelum transmissum est : concipies, et paries Deum pariter et hominem : * Ut benedicta dicaris inter omnes mulieres. which hath been communicated to thee by the Lord through the angel : thou shalt conceive, and bear a son, who shall be both God and man : * That thou mayest be called blessed among all women.

V. Paries quidem filium, et virginitatis non patieris detrimentum : efficeris gravida. et eris mater semper intacta. Ut benedicta dicaris, &c. V. Yea, thou shalt bear a son, and shalt suffer no detriment in thy virginity ; thou shalt be with child, and shalt become a mother, remaining ever a virgin undefiled. That thou mayest be called, &c.

V. Gloria Patria, et Filio, et Spiritui Sancto. Ut benedicta dicaris, &c. V. Glory be to the Father, and to the Son, and to the Holy Ghost. That thou mayest be called, &c.

LAUDS.

Ave Maria.

Hail, Mary.

V. Deus, in adjuto-
rium meum intende.V. O God, come to
my assistance.R. Domine, ad ad-
juvandum me festina.R. O Lord, make
haste to help me.

Gloria, &c.

Glory, &c.

*Office 1. From the Purification to Advent.**Ant.* Assumpta est.*Ant.* Mary was ta-
ken up.*Office 2. In Advent.**Ant.* Missus est.*Ant.* The angel.*Office 3. From Christmas to the Purification.**Ant.* O admirabile
commercium!*Ant.* O marvellous
intercourse!Psalm xcii. *Dominus regnavit.*Dominus regnavit,
decorem indutus est:
indutus est Dominus
fortitudinem, et præ-
cinxit se.1. The Lord hath
reigned, he is cloth-
ed with beauty: the
Lord is clothed with
strength, and hath
girded himself there-
with.

Etenim firmavit orbem terræ: qui non commovebitur.

Parata sedes tua ex tunc: a sæculo tu es.

Elevaverunt flumina, Domine: elevaverunt flumina vocem suam.

Elevaverunt flumina fluctus suos: a vocibus aquarum multarum.

Mirabiles elationes maris: mirabilis in altis Dominus.

Testimonia tua credibilia facta sunt nimis: domum tuam decet sanctitudo, Domine, in longitudinem dierum.

2. For he hath established the world: and it shall not be moved.

3. Thy throne is prepared of old: thou art from everlasting.

4. The floods have lifted up, O Lord: the floods have lifted up their voice.

5. The floods have lifted up their waves: with the voices of many waters.

6. Wonderful are the surges of the sea: wonderful is the Lord on high.

7. Thy testimonies are made exceedingly credible: holiness becometh thy house, O Lord, unto length of days.

Gloria, &c.

Glory, &c.

Office 1.

Ant. Assumpta est
Maria in cœlum, gau-
dent angeli, laudantes
benedicunt Dominum.

Ant. Mary was
taken up into heaven,
the angels rejoice, and
with praises bless the
Lord.

Ant. Maria Virgo.

Ant. The Virgin
Mary.

Office 2.

Ant. Missus est Ga-
briel angelus ad Mari-
am, virginem despon-
satam Joseph.

Ant. The angel Ga-
briel was sent to Mary,
a virgin espoused to
Joseph.

Ant. Ave Maria.

Ant. Hail, Mary.

Office 3.

Ant. O admirabile
commercium! Crea-
tor generis humani,
animatum corpus su-
mens, de virgine nasci
dignatus est: et pro-
cedens homo sine se-

Ant. O marvellous
intercourse! the Crea-
tor of mankind, taking
a body with a living
soul, vouchsafed to be
born of a virgin: and
becoming man with-

mine, largitus est nobis
suam deitatem.

Ant. Quando natus
es.

out man's concurrence,
bestowed upon us his
deity.

Ant. When thou
wast born.

Psalm xcix. *Jubilate Deo.*

Jubilate Deo, omnis
terra: servite Domino
in lætitia.

Introite in conspec-
tu ejus: in exultatione.

Scitote quoniam Do-
minus ipse est Deus:
ipse fecit nos, et non
ipsi nos.

Populus ejus et oves
pascuæ ejus: introite
portas ejus in confes-
sione, atria ejus in
hymnis; confitemini
illi.

1 Sing joyfully un-
to God, all the earth:
serve ye the Lord with
gladness.

2 Come ye in before
his presence: with ex-
ceeding joy.

3 Know ye that the
Lord he is God: he
hath made us, and not
we ourselves.

4 We are his peo-
ple, and the sheep of
his pasture: go ye into
his gates with thanks-
giving, and into his
courts with hymns;
give glory unto him.

Laudate nomen ejus, 5 Praise ye his
 quoniam suavis est name, for the Lord is
 Dominus, in æternum gracious, his mercy is
 misericordia ejus: et everlasting: and his
 usque in generationem truth endureth from
 et generationem ve- generation to genera-
 ritas ejus. tion.

Gloria, &c.

Glory, &c.

Office 1.

Ant. Maria Virgo *Ant.* The Virgin
 assumpta est ad æthe- Mary was taken up to
 reum thalamum, in quo the heavenly cham-
 Rex regum stellato ber, where the King
 sedet solio. of kings sitteth on his
 starry throne.

Ant. In odorem.

Ant. We run.

Office 2.

Ant. Ave Maria, *Ant.* Hail, Mary,
 gratia plena, Dominus full of grace, the Lord
 tecum: benedicta tu is with thee: blessed
 in mulieribus. art thou among wo-
 men.

Ant. Ne timeas,
 Maria.

Ant. Fear not,
 Mary.

Office 3.

Ant. Quando natus es ineffabiliter ex virgine, tunc impletæ sunt Scripturæ. Sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

Ant. When thou wast born of a virgin, after an ineffable manner, then were the Scriptures fulfilled. Thou didst come down like rain upon the fleece, that thou mightest save mankind: we praise thee, O our God.

Ant. Rubum quem viderat.

Ant. In the bush which Moses.

Psalm lxii. Deus, Deus meus.

Deus, Deus meus: ad te de luce vigilo.

1 O God, my God: to thee do I watch at break of day.

Sitivit in te anima mea: quam multipliciter tibi caro mea.

2 My soul hath thirsted for thee; my flesh also, in ways how manifold!

In terra deserta, et in via, et in aquosa: sic

3 In a desert and pathless land, where

in sancto apparui tibi,
ut viderem virtutem
tuam et gloriam tuam.

Quoniam melior est
misericordia tua super
vitas : labia mea lau-
dabunt te.

Sic benedicam te in
vita mea : et in nomine
tuo levabo manus
meas.

Sicut adipe et pin-
guedine repleatur ani-
ma mea : et labiis ex-
ultationis laudabit os
meum.

Si memor fui tui
super stratum meum,
in matutinis meditabor
in te : quia fuisti ad-
jutor meus.

Et in velamento

no water is : so have
I appeared before thee
in the sanctuary, that
I might behold thy
power and thy glory.

4 For thy mercy is
better than many
lives : my lips shall
praise thee.

5 Thus will I bless
thee all my life : and
in thy name will I lift
up my hands.

6 Let my soul be
filled as with marrow
and fatness : and my
mouth shall praise
thee with joyful lips.

7 If I have remem-
bered thee upon my
bed, in the morning
will I meditate upon
thee : for thou hast
been my helper.

8 And under the

alarum tuarum exultabo; adhæsit anima mea post te: me suscepit dextera tua. cover of thy wings will I rejoice; my soul hath cleaved unto thee: thy right hand hath upholden me.

Ipsi vero in vanum quæsierunt animam meam, introibunt in inferiora terræ: tradentur in manus gladii, partes vulpium erunt. 9 But they have sought my soul in vain; they shall go into the lower parts of the earth: they shall be delivered into the power of the sword, they shall be the portion of foxes.

Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo: quia obstructum est os loquentium iniqua. 10 But the king shall rejoice in God, all they shall be praised that swear by him: for the mouth of them that speak iniquity is stopped.

Psalm lxvi. *Deus misereatur.*

Deus misereatur nostri, et benedicat 1 May God be merciful unto us, and bless

nobis: illuminet vultum suum super nos, et misereatur nostri.

us: may he cause the light of his countenance to shine upon us, and be merciful unto us.

Ut cognoscamus in terra viam tuam: in omnibus gentibus salutare tuum.

2 That we may know thy way upon earth: thy salvation among all nations.

Confiteantur tibi populi, Deus: confiteantur tibi populi omnes.

3 Let the people praise thee, O God: let all the people praise thee.

Lætentur et exultent gentes: quoniam judicas populos in æquitate, et gentes in terra dirigis.

4 Let the nations rejoice and be glad: for thou judgest the people with equity, and rulest the nations upon earth.

Confiteantur tibi populi, Deus, confiteantur tibi populi omnes: terra dedit fructum suum.

5 Let the people praise thee, O God, let all the people praise thee: the earth hath given forth her fruit.

Benedicat nos Deus,

6 May God, even

Deus noster, benedicat our God, bless us,
 nos Deus: et metu- may God bless us:
 ant eum omnes fines and all the ends of the
 terræ. earth fear him.

Gloria, &c. Glory, &c.

Office 1.

Ant. In odorem *Ant.* We run to the
 unguentorum tuorum odor of thy ointments:
 currimus: adolescen- the young maidens
 tulæ dilexerunt te have loved thee ex-
 nimis. ceedingly.

Ant. Benedicta filia. *Ant.* Thou, O daugh-
 ter.

Office 2.

Ant. Ne timeas, Ma- *Ant.* Fear, not, Ma-
 ria, invenisti gratiam ry, thou hast found
 apud Dominum: ecce grace with the Lord:
 concipies, et paries behold, thou shalt
 filium. Alleluia. conceive, and bear a
 son. Alleluia.

Ant. Dabit ei Do- *Ant.* The Lord shall
 minus. give unto him.

Office 3.

Ant. Rubum quem *Ant.* In the bush

viderat Moyses in-
combustum, conserva-
tam agnovimus tuam
laudabilem virginita-
tem: Dei Genitrix, in-
tercede pro nobis.

Ant. Germinavit ra-
dix Jesse.

which Moses saw un-
consumed, we ac-
knowledge thy admi-
rable virginity pre-
served: intercede for
us, O Mother of God.

Ant. The root of
Jesse hath budded.

The Benedicite, or Song of the three Children.

Benedicite, omnia
opera Domini, Domi-
no: laudate et super-
exaltate eum in sæcula.

Benedicite, angeli
Domini, Domino: ben-
edicite, cœli, Domino.

Benedicite, aquæ
omnes quæ super cœlos
sunt, Domino: bene-
dicite, omnes virtutes
Domini, Domino.

Benedicite, sol et luna,

1 O all ye works of
the Lord, bless ye the
Lord: praise and exalt
him above all forever.

2 O ye angels of the
Lord, bless ye the
Lord: bless ye Lord
ye heavens.

3 O all ye waters
that are above the
heavens, bless ye the
Lord: bless the Lord,
all ye powers of the
Lord.

4 O ye sun and

Domino : benedicite, moon, bless ye the
stellæ cœli, Domino. Lord : bless the Lord,
ye stars of heaven.

Benedicite, omnis 5 O all ye showers
imber et ros, Domino : and dew, bless ye the
benedicite, omnes spi- Lord : bless the Lord,
ritus Dei, Domino. all ye spirits of God.

Benedicite, ignis et 6 O ye fire and heat,
æstus, Domino : bene- bless ye the Lord :
dicite, frigus et æstus, bless the Lord, ye win-
Domino. ter and summer.

Benedicite, rores et 7 O ye dewes and
pruina, Domino : ben- hoar-frost, bless ye the
edicite, gelu et frigus, Lord : bless the Lord,
Domino. ye frost and cold.

Benedicite, glaciis et 8 O ye ice and
nives, Domino : bene- snow, bless ye the
dicite, noctes et dies, Lord : bless the Lord,
Domino. ye nights and days.

Benedicite, lux et 9 O ye light and
tenebræ, Domino : darkness, bless ye the
benedicite, fulgura et Lord : bless the Lord,
nubes, Domino. ye lightnings and
clouds.

Benedicat terra Do- 10 O let the earth

minum : laudet et bless the Lord : let it
superexaltet eum in praise and exalt him
sæcula. above all forever.

Benedicite, montes 11 O ye mountains
et colles, Domino : and hills, bless ye the
benedicite, universa Lord : bless the Lord,
germinantia in terra, all things that spring
Domino. forth upon the earth.

Benedicite, fontes, 12 O ye fountains,
Domino : benedicite, bless ye the Lord :
maria et flumina, Do- bless the Lord, ye seas
mino. and floods.

Benedicite, cete et 13 O ye whales, and
omnia quæ moventur all that move in the
in aquis, Domino : waters, bless ye the
benedicite, omnes vo- Lord : bless the Lord,
lucres cœli, Domino. all ye fowls of the air.

Benedicite, omnes 14 O all ye beasts
bestiæ et pecora, Do- and cattle, bless ye the
mino : benedicite, filii Lord : bless the Lord
hominum, Domino. ye sons of men.

Benedicat Israel 15 Let Israel bless
Dominum : laudet et the Lord : let him
superexaltet eum in praise and exalt him
sæcula. above all forever.

Benedicite, sacerdotes Domini, Domino : benedicite, servi Domini, Domino.

Benedicite, spiritus et animæ justorum, Domino : benedicite, sancti et humiles corde, Domino.

Benedicite, Anania, Azaria, Misael, Domino : laudate et superexaltate eum in sæcula.

Benedicamus Patrem, et Filium, cum Sancto Spiritu : laudemus et superexaltemus eum in sæcula.

Benedictus es, Domine, in firmamento cœli : et laudabilis, et

16 O ye priests of the Lord, bless ye the Lord : bless the Lord, ye servants of the Lord.

17 O ye spirits and souls of the just, bless ye the Lord : bless the Lord all ye that are holy and humble of heart.

18 O Ananias, Azarias, Misael, bless ye the Lord : praise and exalt him above all forever.

19 Let us bless the Father, and the Son, with the Holy Ghost : let us praise and exalt him above all forever.

20 Blessed art thou, O Lord, in the firmament of heaven :

gloriosus, et superex-	worthy to be praised,
altatus in sæcula.	and glorious, and ex-
	alted above all forever.

The Gloria is not said.

Office 1.

<i>Ant.</i> Benedicta, fi-	<i>Ant.</i> Thou, O daugh-
lia, tu a Domino; quia	ter, art blessed of the
per te fructum vitæ	Lord, for through thee
communicavimus.	have we been made
	partakers of the fruit
	of life.

<i>Ant.</i> Pulchra es.	<i>Ant.</i> Thou art fair.
-------------------------	----------------------------

Office 2.

<i>Ant.</i> Dabit ei Do-	<i>Ant.</i> The Lord shall
minus sedem David	give unto him the seat
patris ejus, et regnabit	of David his father,
in æternum.	and he shall reign for-
	ever.

<i>Ant.</i> Ecce ancilla	<i>Ant.</i> Behold the
Domini.	handmaid of the Lord.

Office 3.

<i>Ant.</i> Germinavit ra-	<i>Ant.</i> The root of
dix Jesse, orta est stella	Jesse hath budded, a

ex Jacob ; virgo peperit Salvatorem : te laudamus, Deus noster. star hath arisen out of Jacob ; a virgin hath borne the Saviour : we praise thee, O our God.

Ant. Ecce Maria.

Ant. Behold Mary.

Psalm cxlviii. *Laudate Dominum.*

Laudate Dominum de cœlis : laudate eum in excelsis. 1 Praise the Lord from the heavens : praise him in the heights.

Laudate eum, omnes angeli ejus : laudate eum, omnes virtutes ejus. 2 Praise him, all his angels : praise him, all his hosts.

Laudate eum, sol et luna : laudate eum, omnes stellæ et lumen. 3. Praise him, sun and moon : praise him, all ye stars and light.

Laudate eum, cœli cœlorum : et aquæ omnes quæ super cœlos sunt, laudent nomen Domini. 4 Praise him, O ye heaven of heavens : and let all the waters that are above the heavens, praise the name of the Lord.

Quia ipse dixit, et
facta sunt: ipse man-
davit, et creata sunt.

Statuit ea in æter-
num, et in sæculum sæ-
culi: præceptum pos-
uit, et non præteribit.

Laudate Dominum
de terra: dracones et
omnes abyssi.

Ignis, grando, nix,
glacies, spiritus pro-
cellarum: quæ faciunt
verbum ejus.

Montes et omnes
colles: ligna fructifera
et omnes cedri.

Bestiæ et universa
pecora: serpentes et
volucres pennatæ.

Reges terræ et om-
nes populi: principes

5 For he spake, and
they were made: he
commanded, and they
were created.

6 He hath estab-
lished them forever,
even forever and ever:
he hath made a decree,
and it shall not pass
away.

7 Praise the Lord
from the earth: ye
dragons and all deeps.

8 Fire and hail,
snow and ice, and
stormy winds: that
fulfil his word.

9 Mountains and all
hills: fruitful trees and
all cedars.

10 Beasts and all
cattle: creeping things
and feathered fowls.

11 Kings of the
earth and all people:

et omnes iudices terræ.

princes and all judges of the earth.

Juvenes et virgines, senes cum junioribus, laudent nomen Domini: quia exaltatum est nomen ejus solius.

12 Young men and maidens, old men and children, let them praise the name of the Lord: for his name alone is exalted.

Confessio ejus super cœlum et terram: et exaltavit cornu populi sui.

13 His praise is above heaven and earth: and he hath exalted the horn of his people.

Hymnus omnibus Sanctis ejus: filiis Israel, populo appropinquanti sibi.

14 A song of praise to all his Saints: to the children of Israel, the people that draweth nigh unto him.

Psalm cxlix. *Cantate Domino.*

Cantate Domino canticum novum: laus ejus in ecclesia Sanctorum.

1 Sing unto the Lord a new song: let his praise be in the church of the Saints.

Lætetur Israel in eo
qui fecit eum : et filii
Sion exultent in rege
suo.

Laudent nomen ejus
in choro : in tympano
et psalterio psallant ei.

Quia bene placitum
est Domino in populo
suo : et exaltabit man-
suetos in salutem.

Exultabunt Sancti
in gloria : lætabuntur
in cubilibus suis.

Exaltationes Dei in
guttore eorum : et gla-
dii ancipites in mani-
bus eorum.

Ad faciendam vin-
dictam in nationibus :

2 Let Israel rejoice
in him that made him :
and the children of
Sion be joyful in their
king.

3 Let them praise
his name in the choir :
let them sing unto
him with timbrel and
psaltery.

4 For the Lord is
well pleased with his
people : and will exalt
the meek unto salva-
tion.

5 The Saints shall
rejoice in glory : they
shall be joyful in their
beds.

6 The praises of
God shall be in their
mouth : and two-edged
swords in their hands.

7 To execute ven-
geance upon the na-

increpationes in populis. tions : and chastisements among the people.

Ad alligandos reges eorum in compedibus : et nobiles eorum in manicis ferreis. 8 To bind their kings with fetters : and their nobles with chains of iron.

Ut faciant in eis iudicium conscriptum : gloria hæc est omnibus Sanctis ejus. 9 To execute upon them the judgment that is written : this glory have all his Saints.

Psalm cl. *Laudate Dominum in sanctis.*

Laudate Dominum in sanctis ejus : laudate eum in firramento virtutis ejus. 1 Praise the Lord in his holy places : praise him in the firmament of his power.

Laudate eum in virtutibus ejus : laudate eum secundum multitudinem magnitudinis ejus. 2 Praise him in his mighty acts : praise him according to the multitude of his greatness.

Laudate eum in sono tubæ : laudate 3 Praise him with the sound of the

eum in psalterio et trumpet: praise him
cithara. with psaltery and harp.

Laudate eum in 4 Praise him with
tympano et choro: timbrel and choir:
laudate eum in chordis praise him with strings
et organo. and organ.

Laudate eum in 5 Praise him up-
cymbalis bene sonan- on the high-sounding
tibus; laudate eum in cymbals; praise him
cymbalis jubilationis: upon cymbals of joy:
omnis spiritus laudet let every spirit praise
Dominum. the Lord.

Gloria, &c.

Glory, &c.

Office 1.

Ant. Pulchra es et *Ant.* Thou art fair
decora, filia Jerusalem: and comely, O daugh-
ter of Jerusalem: ter-
ribilis ut castrorum rible as an army set
acies ordinata. in array.

Office 2.

Ant. Ecce ancilla *Ant.* Behold the
Domini: fiat mihi se- handmaid of the
cundum verbum tuum. Lord: be it done
unto me according to
thy word.

Office 3.

<p><i>Ant.</i> Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit: Ecce agnus Dei; ecce qui tollit peccata mundi. Alleluia.</p>	<p><i>Ant.</i> Behold Mary hath borne us the Saviour, whom John beholding, exclaimed: Behold the Lamb of God; behold him who taketh away the sins of the world. Alleluia.</p>
---	---

*The Little Chapter.**Office 1 and 3. Cant. vi. 8.*

<p>Viderunt eam filiae Sion, et beatissimam prædicaverunt: et reginæ laudaverunt eam.</p>	<p>The daughters of Sion saw her, and declared her most blessed: and the queens, they praised her.</p>
---	--

<p>R. Deo gratias.</p>	<p>R. Thanks be to God.</p>
------------------------	-----------------------------

Office 2. Isa. xi. 1, 2.

<p>Egredietur virga de radice Jesse, et flos de radice ejus ascendet: et requiescet super</p>	<p>There shall come forth a rod out of the root of Jesse, and a flower shall rise up out</p>
---	--

eum Spiritus Domini. of his root: and the Spirit of the Lord shall rest upon him.

R. Deo gratias.

R. Thanks be to God.

HYMN.

O gloriosa virginum
Sublimis inter sidera,
Qui te creavit, parvulum
Lactente nutris ubere.

O Queen of all the virgin
choir!
Enthroned above the starry
sky,
Who with pure milk from thy
own breast
Thy own Creator didst sup-
ply.

Quod Heva tristis abstulit,
Tu reddis almo germine;
Intrent ut astra flebiles,
Cœli recludis cardines.

What man had lost in hapless
Eve,
Thy sacred womb to man
restores;
Thou to the wretched here be-
neath
Hast opened Heaven's eter-
nal doors.

Tu Regis alti janna,
Et aula lucis fulgida;
Vitam datam per Virginem,
Gentes redemptæ plaudite.

Hail, O refulgent Hall of light!
Hail, Gate sublime of Heav-
en's high King!
Through thee redeemed to end-
less life,
Thy praise let all the na-
tions sing.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula. Amen.

O Jesu! born of Virgin bright,
Immortal glory be to thee;
Praise to the Father infinite,
And Holy Ghost eternally.

V. Benedicta tu in
mulieribus.

V. Blessed art thou
among women.

R. Et benedictus
fructus ventris tui.

R. And blessed is
the fruit of thy womb.

Office 1.

Ant. Beata Dei
Genitrix.

Ant. O blessed Mo-
ther of God.

In Paschal time.

Ant. Regina cœli.

Ant. O Queen of
heaven.

Office 2.

Ant. Spiritus Sanc-
tus.

Ant. The Holy
Ghost.

Office 3.

Ant. Mirabile mys-
terium.

Ant. A wonderful
mystery.

The Benedictus, or Canticle of Zachary.

Benedictus Domi- 1 Blessed be the
nus Deus Israel: quia Lord God of Israel:
visitavit, et fecit re- for he hath visited,
demptionem plebis and wrought the re-
suæ. demption of his peo-
ple.

Et erexit cornu sa- 2 And hath raised
lutis nobis: in domo up a horn of salvation
David pueri sui. to us: in the house of
his servant David.

Sicut locutus est per 3 As he spake by
os sanctorum: qui a the mouth of his ho-
sæculo sunt, propheta- ly prophets: who are
rum ejus. from the beginning.

Salutem ex inimicis 4 Salvation from
nostris: et de manu our enemies: and from
omnium qui oderunt the hand of all that
nos. hate us.

Ad faciendam mise- 5 To perform mer-
ricordiam cum patri- cy to our fathers: and
bus nostris: et memo- to remember his holy
rari testamenti sui testament.
sancti.

Jusjurandum quod
juravit ad Abraham
patrem nostrum : datu-
rum se nobis :

Ut snie timore, de
manu inimicorum nos-
trorum liberati : ser-
viamus illi,

In sanctitate et jus-
titia coram ipso : om-
nibus diebus nostris.

Et tu, puer, pro-
pheta Altissimi voca-
beris : præibis enim
ante faciem Domini
parare vias ejus.

Ad dandam scien-
tiam salutis plebi ejus :
in remissionem pecca-
torum eorum.

Per viscera miseri-
cordiæ Dei nostri : in

6 The oath that he
sware to Abraham our
father : that he would
grant unto us :

7 That being deliv-
ered from the hands of
our enemies : we may
serve him without fear,

8 In holiness and
justice before him : all
the days of our life.

9 And thou, child,
shalt be called the
prophet of the High-
est : for thou shalt go
before the face of the
Lord to prepare his
ways.

10 To give knowl-
edge of salvation unto
his people : for the
remission of their
sins.

11. Through the
bowels of the mercy

quibus visitavit nos
oriens ex alto.

of our God: whereby
the orient from on
high hath visited us.

Illuminare his qui
in tenebris et in um-
bra mortis sedent: ad
dirigendos pedes nos-
tros in viam pacis.

12 To enlighten
them that sit in dark-
ness, and in the
shadow of death: to
direct our feet into
the way of peace.

Gloria, &c.

Glory, &c.

Office 1.

Ant. Beata Dei
Genitrix, Maria, Virgo
perpetua, templum Do-
mini, sacrarium Spiri-
tus Sancti; sola sine
exemplo placuisti Do-
mino nostro Jesu
Christo: ora pro pop-
ulo, interveni pro cle-
ro, intercede pro de-
voto femineo sexu.

Ant. O blessed
Mother of God, Mary
ever Virgin, temple of
the Lord, sanctuary
of the Holy Ghost;
thou alone, without
example, wast well-
pleasing to our Lord
Jesus Christ: pray for
the people, mediate
for the clergy, inter-
cede for the devoted
female sex.

In Paschal time.

<i>Ant.</i> Regina cœli, lætare, alleluia. Quia quem meruisti portare, alleluia. Resurrexit sicut dixit, alleluia. Ora pro nobis Deum, alleluia.	<i>Ant.</i> Queen of heav- en, rejoice, alleluia. For he whom thou wast meet to bear, al- leluia. Hath arisen as he said, alleluia. Pray to God for us, alleluia.
--	--

Office 2.

<i>Ant.</i> Spiritus Sanc- tus in te descendet, Maria; ne timeas ha- bebis in utero filium Dei. Alleluia.	<i>Ant.</i> The Holy Ghost shall come up- on thee, Mary; fear not, thou shalt bear in thy womb the Son of God. Alleluia.
---	---

Kyrie eleison. Christe eleison. Ky- rie eleison.	Lord, have mercy. Christ, have mercy. Lord, have mercy.
--	---

V. Domine, exaudi orationem meam.	V. O Lord, hear my prayer.
--------------------------------------	-------------------------------

R. Et clamor meus ad te veniat.	R. And let my cry come unto thee.
------------------------------------	--------------------------------------

Oremus.

Deus, qui de beatæ Mariæ Virginis utero Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eundem Christum Dominum nostrum.

R. Amen.

Let us pray.

O God, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, thy humble servants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with thee. Through the same Christ our Lord.

R. Amen.

Office 3.

Ant. Mirabile mysterium declaratur hodie: innovantur naturæ; Deus homo factus est. Id quod fuit permansit, et

Ant. A wonderful mystery is declared to-day: new things are wrought in nature; God is made man. What he was he hath

quod non erat assump-
sit, non commixtio-
nem passus, neque
divisionem.

remained, and what
he was not he hath
assumed, suffering nei-
ther confusion nor
division.

Kyrie eleison.
Christe eleison. Ky-
rie eleison.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

V. Domine, exaudi
orationem meam.

V. O Lord, hear
my prayer.

R. Et clamor meus
ad te veniat.

R. And let my cry
come unto thee.

Oremus.

Let us pray.

Deus, qui salutis
æternæ, beatæ Mariæ
virginitate fœcunda,
humano generi præ-
mia præstitisti; tri-
bue, quæsumus, ut
ipsam pro nobis inter-
cedere sentiamus, per
quam meruimus auc-
torem vitæ suscipere
Dominum nostrum

O God, who, by the
fruitful virginity of
blessed Mary, hast
given to mankind the
rewards of eternal sal-
vation; grant, we be-
seech thee, that we
may experience her
intercession for us,
through whom we
have received the au-

Jesum Christum Fili-
um tuum. Qui tecum
vivit et regnat in uni-
tate Spiritus Sancti,
Deus, per omnia sæcu-
la sæculorum.

thor of life, our Lord
Jesus Christ thy Son.
Who liveth and reign-
eth with thee, in the
unity of the Holy
Ghost, God, world
without end.

R. Amen.

R. Amen.

[AN ANTIPHON TO BLESSED JOSEPH.*]

Fidelis servus et
prudens, quem consti-
tuit Dominus suæ Ma-
tris solatium, suæ
carnis nutritium, et
solum in terris magni
consilii coadjutorem
fidelissimum.

A faithful and wise
servant, whom the
Lord appointed to be
the consolation of his
mother, the nursing-
father of his own flesh,
and alone in all the
earth the most faithful
fellow-helper of great
council.

V. Ecce homo sine
querela, verus Dei cul-
tor.

V. Behold a man
without blame, a true
worshipper of God.

* This forms no part of the Office.

R. Abstinentes se ab
omni opere malo, et
permanens in innocen-
tia sua.

R. Abstaining from
every evil work, and
abiding in his inno-
cence.

Oremus.

Let us pray.

Sanctissimæ Geni-
tricis tuæ sponsi, quæ-
sumus, Domine, meri-
tis adjuvemur, ut quod
possibilitas nostra non
obtinet, ejus nobis
intercessione donetur.
Qui vivis et regnas in
sæcula sæculorum.

Assist us, O Lord,
we beseech thee, by
the merits of the
spouse of thy most
holy mother, that
what of ourselves we
are unable to obtain
may be granted to us
by his intercession.
Who livest and reign-
est, world without
end.

R. Amen.

R. Amen.]

COMMEMORATION OF THE SAINTS.

Office 1 and 3.

Ant. Sancti Dei
omnes, intercedere
dignemini pro nos-

Ant. O all ye saints
of God, vouchsafe to
intercede for our sal-

tra omniumque salute.

V. Lætamini in Domino, et exultate, justi.

R. Et gloriamini, omnes recti corde.

vation, and that of all mankind.

V. Rejoice in the Lord, and be glad, O ye just.

R. And glory, all ye that are right of heart.

Oremus.

Let us pray.

Protege, Domine, populum tuum, et apostolorum tuorum Petri et Pauli, et aliorum apostolorum patrocinio confidentem, perpetua defensione conserva.

Protect thy people, O Lord, and preserve them by thy continual defence, who trust in the patronage of Peter and Paul, and all thy other apostles.

Omnes Sancti tui, quæsumus, Domine, nos ubique adjuvent; et dum eorum merita recolimus, patrocinia sentiamus; et pacem tuam nostris concede

Let all thy saints, we beseech thee, O Lord, assist us everywhere; that, while we honor their merits, we may experience their patronage: grant us

temporibus, et ab Ecclesia tua cunctam repelle nequitiam ; iter, actus, et voluntates nostras, et omnium famulorum tuorum in salutis tuæ prosperitate dispone : benefactoribus nostris sempiterna bona retribue, et omnibus fidelibus defunctis requiem æternam concede. Per Dominum, &c.

thy peace in our times, and repel all wickedness from thy Church ; dispose our way, our acts, and wills, and those of all thy servants, in the good success of thy salvation : render to our benefactors everlasting blessings, and to all the faithful departed grant eternal rest. Through our Lord, &c.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

V. Benedicamus Domino.

V. Let us bless the Lord.

R. Deo gratias.

R. Thanks be to God.

V. Fidelium animæ, per misericordiam

V. May the souls of the faithful, through

Dei, requiescant in the mercy of God, rest
pace. in peace.

R. Amen.

R. Amen.

Office 2.

Ant. Ecce, Dominus veniet, et omnes Sancti ejus cum eo, et erit in die illa lux magna. Alleluia.

Ant. Behold, the Lord shall come, and all his Saints with him, and in that day there shall be a great light. Alleluia.

V. Ecce, apparebit Dominus super nubem candidam.

V. Behold, the Lord shall appear upon a shining cloud.

R. Et cum eo Sanctorum millia.

R. And with him thousands of Saints.

Oremus.

Let us pray.

Conscientias nostras, quæsumus, Domine, visitando purifica; ut veniens Jesus Christus Filius tuus Dominus noster, cum omnibus Sanctis, para-

Visit, O Lord, we beseech thee, and purify our consciences; that Jesus Christ thy Son our Lord, when he cometh with all his Saints, may find in us

tam sibi in nobis inveniat mansionem. Qui tecum vivit et regnat, &c.

R. Amen.

R. Amen.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

V. Benedicamus Domino.

V. Let us bless the Lord.

R. Deo gratias.

R. Thanks be to God.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

R. Amen.

[If any of the other Hours be recited immediately in order, what follows is not said here, but at the end of the last Hour.]

Pater noster (*secret*o).

Our Father (*in secret*).

V. Dominum det nobis suam pacem.

V. May the Lord give us his peace.

R. Et vitam æternam. Amen.

R. And life everlasting. Amen.

Then is said one of the Antiphons of the Blessed Virgin, according to the season. The Antiphon is to be said kneeling, both here and at the end of Compline, except in Paschal time, when it is to be said standing.

From Compline on the Feast of the Purification to None on Holy Saturday, inclusively.

THE ANTIPHON.

Ave, Regina cœlorum!
Ave, domina angelorum!
Salve, radix, salve, porta,
Ex qua mundo Lux est orta.
Gaude, Virgo gloriosa,
Super omnes speciosa.
Vale, O valde decora!
Et pro nobis Christum exora.

Hail, O Queen of Heaven enthroned!
Hail, by angels mistress owned!
Root of Jesse! Gate of morn!
Whence the world's true Light was born.
Glorious Virgin, joy to thee,
Loveliest whom in heaven they see;
Fairest thou where all are fair!
Plead with Christ our sins to spare.

V. Dignare me laudare te, Virgo sacrata.

V. Vouchsafe that I may praise thee, O sacred Virgin.

R. Da mihi virtutem contra hostes tuos.

R. Give me strength against thine enemies.

Oremus.

Let us pray.

Concede, misericors Deus, fragilitati nostræ præsidium; ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eundem Christum, &c.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Grant, O merciful God, support to our frailty; that we who commemorate the holy Mother of God, may, by the help of her intercession, arise from our iniquities. Through the same Christ our Lord, &c.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

In Paschal time.

THE ANTIPHON.

Regina Cœli, lætare! alleluia.
Quia quem meruisti portare;
 alleluia.
Resurrexit sicut dixit; alleluia.
Ora pro nobis Deum; alleluia.

Joy to thee, O Queen of Heaven! alleluia.
He whom thou wast meet to bear; alleluia.
As he promised hath arisen; alleluia.
Pour for us to him thy prayer; alleluia.

V. Gaude et lætare,
Virgo Maria : alleluia.

V. Rejoice and be
glad, O Virgin Mary :
alleluia.

R. Quia surrexit
Dominus vere : alle-
luia.

R. For the Lord
hath risen indeed ; al-
leluia.

Oremus.

Let us pray.

Deus, qui per resur-
rectionem Filii tui
Domini nostri Jesu
Christi mundum læti-
ficare dignatus es ;
præsta, quæsumus, ut
per ejus Genitricem
Virginem Mariam per-
petuæ capiamus gau-
dia vitæ. Per eum-
dem Christum, &c.

O God thou didst
vouchsafe to give joy to
the world through the
resurrection of thy Son
our Lord Jesus Christ ;
grant, we beseech thee,
that, through his
Mother, the Virgin
Mary, we may obtain
the joys of everlasting
life. Through the
same Christ, &c.

R. Amen.

R. Amen.

V. Divinum auxili-
um maneat semper no-
biscum.

V. May the divine
assistance remain al-
ways with us.

R. Amen.

R. Amen.

From the Feast of the Holy Trinity to Advent.

THE ANTIPHON.

Salve, Regina, mater misericordiae ; Mother of mercy, hail, O gentle Queen !

Vita, dulcedo, et spes nostra, salve. Our life, our sweetness, and our hope, all hail !

Ad te clamamus, exules filii Hevæ ; Children of Eve,
To thee we cry from our sad banishment ;

Ad te suspiramus, gementes et flentes in hac lacrymarum valle. To thee we send our sighs,
Weeping and mourning in this tearful vale.

Eia ergo, Advocata nostra. Come, then, our Advocate ;

Illos tuos misericordes oculos ad nos converte ; Oh, turn on us those pitying eyes of thine :

And our long exile past,
Show us at last

Et Jesum, benedictum fructum ventris tui, Jesus, of thy pure womb the fruit divine.

Nobis post hoc exilium ostende, O Virgin Mary, mother blest !

O clemens, O pia, O dulcis Virgo Maria. O sweetest, gentlest, holiest !

V. Ora pro nobis, sancta Dei Genitrix. V. Pray for us, O holy Mother of God.

R. Ut digni efficiamur promissionibus Christi. R. That we may be made worthy of the promises of Christ.

Oremus.

Let us pray.

Omnipotens sempi- O almighty, ever-

terne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante, præparasti; da, ut ejus commemoratione lætamur, ejus pia intercessione ab instantibus malis et a morte perpetua liberemur. Per eundem Christum, &c.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

lasting God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of thy Son; grant that we may be delivered from instant evils and from everlasting death by her pious intercession, in whose commemoration we rejoice. Through the same Christ, &c.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

*From Advent to the Purification.**Office 2 and 3.*

THE ANTIPHON.

Alma Redemptoris Mater, quæ pervia cœli	Mother of Christ! hear thou thy people's cry,
Porta manes, et Stella maris, succurre cadenti,	Star of the deep, and Portal of the sky!
Surgere qui curat, populo: tu quæ genuisti,	Mother of him who thee from nothing made,
Natura mirante, tuum sanc- tum Genitorem:	Sinking we strive, and call to thee for aid.
Virgo prius ac posterius, Ga- brielis ab ore,	Oh, by that joy which Gabriel brought to thee,
Sumens illud Ave, peccatorum miserere.	Thou Virgin first and last, let us thy mercy see!

In Advent.

V. Angelus Domini nuntiavit Mariæ.	V. The angel of the Lord announced unto Mary.
R. Et concepit de Spiritu Sancto.	R. And she con- ceived of the Holy Ghost.

Oremus.

Let us pray.

Gratiam tuam, quæ- sumus, Domine, men- tibus nostris infunde;	Pour forth, we be- seech thee, O Lord, thy grace into our
---	---

ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum.

hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection. Through the same Christ our Lord.

R. Amen.

R. Amen.

From Christmas-day to the Purification.

V. Post partum virgo inviolata permansisti.

V. After child-birth thou didst remain a pure virgin.

R. Dei Genitrix, intercede pro nobis.

R. Intercede for us, O Mother of God.

Oremus.

Let us pray.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti; tribue,

O God, who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal sal-

quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum. Qui vivit, &c.

vation; grant, we beseech thee, that we may experience her intercession for us, through whom we have received the author of life, our Lord Jesus Christ, thy Son. Who liveth, &c.

R. Amen.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

V. May the divine assistance remain always with us.

R. Amen.

R. Amen.

Pater noster (*secretely*).

Our Father (*secretely*).

PRIME.

O divine and adorable Lord Jesus Christ, who hast graciously redeemed us by thy bitter passion and death, we offer up this hour of Prime to thy honor and glory; and most humbly beseech thee, through the great

humiliation thou didst undergo in being condemned before the false tribunals of Pilate and Herod, where thou wast reviled by the soldiery, clothed like a fool, and degraded below the worst of criminals, to grant us true humility of heart, and a sincere conviction of our own wretchedness, misery, poverty, blindness, and destitution, that we may never esteem ourselves above the lowest of our fellow-creatures, but always acknowledge ourselves truly the worst of sinners; so that our extreme misery may excite thy tender compassion and infinite goodness to forgive us all our sins, to replenish us with thy divine grace, and to exalt us to eternal glory in heaven. Amen.

Ave Maria.

Hail Mary.

V. Deus, in adjutorium meum intende.

V. O God, come to my assistance.

R. Domine, ad adjuvandum me festina.

R. O Lord, make haste to help me.

Gloria, &c.

Glory, &c.

HYMN.

Memento, rerum Conditor,	Remember, O Creator Lord!
Nostri quod olim corporis	That in the Virgin's sacred
Sacrata ab alvo Virginis	womb
Nascendo formam sumpseris.	Thou wast conceived, and of
	her flesh
	Didst our mortality assume.
Maria, mater gratiæ,	Mother of Grace, O Mary blest!
Dulcis parens clementiæ,	To thee, sweet fount of love
Tu nos ab hoste protege,	we fly;
Et mortis hora suscipe.	Shield us through life, and take
	us hence
	To thy dear bosom when we
	die.
Jesu, tibi sit gloria,	O Jesu! born of Virgin
Qui natus es de Virgine,	bright,
Cum Patre, et almo Spiritu	Immortal glory be to thee
In sempiterna sæcula. Amen.	Praise to the Father infinite,
	And Holy Ghost eternally.

Office 1. From the Purification to Advent.

Ant. Assumpta est. *Ant.* Mary was taken
up.

Office 2. In Advent.

Ant. Missus est. *Ant.* The angel.

Office 3. From Christmas-day to the Purification.

Ant. O admirabile *Ant.* O marvellous
commercium! intercourse!

Psalm liii. *Deus, in nomine tuo.*

Deus, in nomine tuo 1 O God, save me
salvum me fac: et in in thy name: and
virtute tua judica me. judge me in thy
 strength.

Deus, exaudi orati- 2 O Lord, hear my
onem meam: auribus prayer: and hearken
percipe verba oris mei. to the words of my
 mouth.

Quoniam alieni in- 3 For strangers
surrexerunt adversum have risen up against
me, et fortes quæsi- me, and the mighty
erunt animam meam: have sought after my
et non proposuerunt soul: and they have
Deum ante conspec- not set God before
tum suum. their eyes.

Ecce enim Deus 4 Behold, God is my
adjuvat me: et Do- helper: and the Lord
minus susceptor est upholdeth my soul.
animæ meæ.

Averte mala inimi- 5 Turn back the
cis meis: et in veritate evil upon mine ene-
tua disperde illos. mies: and destroy them
 in thy truth.

Voluntarie sacrifi- 6 Freely will I sac-

cabo tibi: et confitebor nomini tuo, Domine, quoniam bonum est. rifice unto thee: and will praise thy name, O Lord, for it is good.

Quoniam ex omni tribulatione eripuisti me: et super inimicos meos despexit oculus meus. 7 For thou hast delivered me out of all trouble: and mine eye hath looked down upon mine enemies.

Gloria, &c.

Glory, &c.

Psalm lxxxiv. *Benedixisti, Domine.*

Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob. 1 Thou hast blessed thy land, O Lord: thou hast turned away the captivity of Jacob.

Remisisti iniquitatem plebis tuæ: operuisti omnia peccata eorum. 2 Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.

Mitigasti omnem iram tuam; avertisti ab ira indignationis tuæ. 3 Thou hast softened all thine anger: thou hast turned thyself from thy wrathful indignation.

Converte nos, Deus
salutaris noster: et
averte iram tuam a
nobis.

Numquid in æter-
num irasceris nobis:
aut extends iram
tuam a generatione in
generationem?

Deus, tu conversus
vivificabis nos: et
plebs tua lætabitur in
te.

Ostende nobis, Do-
mine, misericordiam
tuam: et salutare
tuum da nobis.

Audiam quid loqua-
tur in me Dominus
Deus: quoniam loque-
tur pacem in plebem
suam:

Et super Sanctos
suos: et in eos qui

4 Convert thou us,
O God our Saviour:
and turn away thine
anger from us.

5 Wilt thou be an-
gry with us forever: or
wilt thou stretch out
thy wrath from gen-
eration to generation?

6 Thou wilt turn
again, O God, and
quicken us: and thy
people shall rejoice in
thee.

7 Show us, O Lord,
thy mercy: and grant
us thy salvation.

8 I will hearken
what the Lord God
shall say within me:
for he will speak peace
unto his people:

9 Unto his Saints
likewise: and to those

convertuntur ad cor. who are converted in heart.

Verumtamen prope 10 Surely his salvation is nigh unto them
timentes, eum salutare that fear him: that
ipsius: ut inhabitet glory may dwell in our
gloria in terra nostra. land.

Misericordia et veritas 11 Mercy and truth
obviaverunt sibi: have met together:
justitia et pax oscu- justice and peace have
latæ sunt. kissed each other.

Veritas de terra orta 12 Truth is sprung
est: et justitia de cœlo out of the earth: and
prospexit. justice hath looked
down from heaven.

Etenim Dominus 13 For the Lord
dabit benignitatem: shall put forth his
et terra nostra dabit goodness: and our
fructum suum. land shall yield her
fruit.

Justitia ante eum 14 Justice shall
ambulabit: et ponet walk before him: and
in via gressus suos. shall set his footsteps
in the way.

Gloria, &c.

Glory, &c.

Psalm cxvi. *Laudate Dominum.*

<p><i>Laudate Dominum,</i> <i>omnes gentes : laudate</i> <i>eum, omnes populi.</i></p>	<p>1 Praise the Lord, all ye gentiles : praise him, all ye people.</p>
--	--

<p><i>Quoniam confirmata</i> <i>est super nos miseri-</i> <i>cordia ejus: et veritas</i> <i>Domini manet in æter-</i> <i>num.</i></p>	<p>2 For his mercy is confirmed upon us : and the truth of the Lord endureth for- ever.</p>
---	---

Gloria, &c.

Glory, &c.

Office 1.

<p><i>Ant. Assumpta est</i> <i>Maria in cœlum : gau-</i> <i>dent angeli, laudantes</i> <i>benedicunt Dominum.</i></p>	<p><i>Ant. Mary was taken</i> <i>up into heaven: the an-</i> <i>gels rejoice, and with</i> <i>praises bless the Lord.</i></p>
--	--

Office 2.

<p><i>Ant. Missus est</i> <i>Gabriel angelus ad</i> <i>Mariam, virginem, des-</i> <i>ponsatam Joseph.</i></p>	<p><i>Ant. The ange</i> <i>Gabriel was sent to</i> <i>Mary, a virgin espous-</i> <i>ed to Joseph.</i></p>
--	--

Office 3.

<p><i>Ant. O admirabile</i> <i>commercium! Creator</i> <i>generis humani, ani-</i></p>	<p><i>Ant. O marvellous</i> <i>intercourse! the Crea-</i> <i>tor of mankind, taking</i></p>
--	---

<p>matum corpus sumens, de virgine nasci dignatus est; et procedens homo sine semine, largitus est nobis suam deitatem.</p>	<p>a body with a living soul, vouchsafed to be born of a virgin; and becoming man without man's concurrence bestowed upon us his deity.</p>
---	---

The Little Chapter.

Office 1 and 3. Cant. vi. 9.

<p>Quæ est ista quæ progreditur quasi aurora consurgens, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata?</p>	<p>Who is she that cometh forth as the morning rising, fair as the morn, bright as the sun, terrible as an army set in array?</p>
--	---

R. Deo gratias.

R. Thanks be to God.

<p>V. Dignare me laudare te, Virgo sacrata.</p>	<p>V. Vouchsafe that I may praise thee, O sacred Virgin.</p>
---	--

R. Da mihi virtutem
contra hostes tuos.

R. Give me strength
against thine enemies.

Kyrie eleison. Chris-

Lord, have mercy.

te eleison. Kyrie elei-
son.

V. Domine, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

Christ, have mercy.
Lord, have mercy.

V. O Lord, hear my
prayer.

R. And let my cry
come unto thee.

From the Purification to Advent.

Oremus.

Let us pray.

Deus, qui virginal-
lem aulam beatæ
Mariæ Virginis in qua
habitares, eligere dig-
natus es ; da, quæsu-
mus, ut sua nos defen-
sione munitos, jucun-
dos facias suæ inter-
esse commemorationi.
Qui vivis et regnas,
&c.

O God, who didst
vouchsafe to choose
the chaste chamber of
the blessed Virgin
Mary to dwell there-
in ; grant, we beseech
thee, that, fortified
with her defence, we
may find our joy in
taking part in her
commemoration. Who
livest and reignest, &c.

R. Amen.

R. Amen.

V. Domine, exaudi
orationem meam.

V. O Lord, hear my
prayer.

R. Et clamor meus
ad te veniat.

R. And let my cry
come unto thee.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ,
per misericordiam Dei,
requiescant in pace.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

From Christmas to the Purification.

Oremus.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum. Qui vivis et regnas, &c.

Let us pray.

O God, who, by the fruitful virginity of the blessed Mary, hast given to mankind the rewards of eternal salvation: grant, we beseech thee, that we may experience her intercession, through whom we have received the author of life our Lord Jesus Christ. Who livest and reignest, &c.

R. Amen.

R. Amen.

Domine, exaudi,
&c. (*ut supra*).V. O Lord, hear,
&c. (*as above*).*The Little Chapter.**Office 2. Is. vii. 14, 15.*

Ecce, virgo concipiet, et pariet filium, et vocabitur nomen ejus Emmanuel: butyrum et mel comedet, ut sciat reprobare malum, et eligere bonum.

Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel: butter and honey shall be eat, that he may know to refuse the evil, and to choose the good.

R. Deo gratias.

R. Thanks be to God.

V. Dignare me laudare te, Virgo sacrata,

V. Vouchsafe that I may praise thee, O sacred Virgin.

R. Da mihi virtutem contra hostes tuos.

R. Give me strength against thine enemies.

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy. Christ have mercy. Lord, have mercy.

V. Domine, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

Oremus.

Deus, qui de beatæ
Mariæ Virginis utero,
Verbum tuum, angelo
nuntiante, carnem sus-
cipere voluisti; præ-
sta supplicibus tuis,
ut qui vere eam geni-
tricem Dei credimus,
ejus apud te interces-
sionibus adjuvemur.
Per eundem Domi-
num, &c.

R. Amen.

V. Domine, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

V. O Lord, hear my
prayer.

R. And let my cry
come unto thee.

Let us pray.

O God, who wast
pleased that thy Word,
at the message of an
angel, should take
flesh in the womb of
the blessed Virgin
Mary; grant to us, thy
humble servants, that,
as we believe her to
be truly the Mother of
God, we may be as-
sisted also by her in-
tercessions with thee.
Through the same
Lord, &c.

R. Amen.

V. O Lord, hear my
prayer.

R. And let my cry
come unto thee.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ,
per misericordiam Dei,
requiescant in pace.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls
of the faithful, through
the mercy of God, rest
in peace.

R. Amen.

TERCE.

O divine and adorable Lord Jesus Christ, who hast graciously redeemed us by thy bitter passion and death, we offer up this hour of Terce to thy honor and glory; and most humbly beseech thee, through the torments thou didst endure in being cruelly scourged at the pillar, crowned with thorns, and unjustly condemned to be crucified, to grant us patience, longanimity under the scourges of temporal afflictions, courage to walk in the thorny road to the narrow gate which opens to eternal bliss, and perseverance under all the crosses of this life, which are the portion of

thine elect; that, by suffering for our sins, we may fully satisfy thy divine justice on earth, and may enter into thy glory immediately after death. Amen.

Ave Maria.

Hail Mary.

V. Deus, in adiutorium meum intende. V. O God, come to our assistance.

R. Domine, ad adjuvandum me festina. R. O Lord, make haste to help us.

Gloria, &c.

Glory, &c.

Hymn, Memento, as above, p. 647.

Office 1.

Ant. Maria Virgo.

Ant. The Virgin Mary.

Office 2.

Ant. Ave Maria.

Ant. Hail Mary.

Office 3.

Ant. Quando natus es.

Ant. When thou wast born.

Psalm cxix. *Ad Dominum.*

Ad Dominum, cum

1 When I was in

tribularer, clamavi: et
exaudivit me.

trouble I cried unto
the Lord: and he
heard me.

Domine, libera ani-
mam meam a labiis
iniquis: et a lingua
dolosa.

2 O Lord, deliver
my soul from wicked
lips: and from a de-
ceitful tongue.

Quid detur tibi, aut
quid apponatur tibi:
ad linguam dolosam?

3 What can be
given to thee, or what
can be superadded to
thee: unto a deceitful
tongue?

Sagittæ potentis
acutæ: cum carboni-
bus desolatoriis.

4 Sharp arrows of
the mighty one: with
desolating coals.

Heu mihi, quia in-
colatus meus prolon-
gatus est! Habitavi
cum habitantibus Ce-
dar: multum incola
fuit anima mea.

5 Woe is me, that
my sojourning is pro-
longed! I have dwelt
with the inhabitants
of Cedar: my soul
hath been long a so-
journer.

Cum his qui ode-
runt pacem, eram pa-
cificus: cum loquebar

6 With them that
hated peace, I was
peaceable: when I

illis, impugnabant me gratis. spake unto them, they fought against me without a cause.

Gloria, &c.

Glory, &c.

Psalm cxx. *Levavi oculos.*

Levavi oculos meos in montes: unde veniet auxilium mihi. 1 I have lifted up mine eyes unto the hills: from whence shall come my help.

Auxilium meum a Domino: qui fecit cœlum et terram. 2 My help is from the Lord: who hath made heaven and earth.

Non det in commotionem pedem tuum: neque dormitet qui custodet te. 3 Let him not suffer thy foot to be moved: neither let him sleep that keepeth thee.

Ecce, non dormitabit neque dormiet: qui custodit Israel. 4 Behold, he shall neither slumber nor sleep: that keepeth Israel.

Dominus custodit te, Dominus protectio tua: super manum dexteram tuam. 5 The Lord is thy keeper, the Lord is thy defence: upon thy right hand.

Per diem sol non
uret te: neque luna
per noctem.

Dominus custodit te
ab omni malo: custo-
diat animam tuam
Dominus.

Dominus custodiat
introitum tuum, et
exitum tuum: ex hoc
nunc, et usque in sæ-
culum.

Gloria, &c.

6 The sun shall not
burn thee by day: nor
the moon by night.

7 The Lord pre-
serveth thee from all
evil: may the Lord
preserve thy soul.

8 May the Lord
preserve thy coming
in and thy going out:
from this time forth
for evermore.

Glory, &c.

Psalm cxxi. *Lætatus sum in his.*

Lætatus sum in his
quæ dicta sunt mihi:
In domum Domini
ibimus.

Stantes erant pedes
nostri: in atriis tuis
Jerusalem.

Jerusalem, quæ ædi-
ficatur ut civitas: cu-

1 I was glad at the
things that were said
unto me: We will go
into the house of the
Lord.

2 Our feet were
wont to stand: in thy
courts, O Jerusalem.

3 Jerusalem, which
is built as a city: that

jus participatio ejus in is at unity with it-
idipsum. self.

Illuc enim ascen- 4 For thither did
derunt tribus, tribus the tribes go up, the
Domini: testimonium tribes of the Lord:
Israel, ad confitendum the testimony of Is-
nomini Domini. rael, to praise the name
of the Lord.

Quia illic sederunt 5 For there are set
sedes in judicio: sedes the seats of judgment:
super domum David. the seats over the
house of David.

Rogate quæ ad pa- 6 Pray ye for the
cem sunt, Jerusalem: things that are for the
et abundantia diligen- peace of Jerusalem:
tibus te. and plenteousness be
to them that love thee.

Fiat pax in virtute 7 Let peace be in
tua: et abundantia in thy strength: and
turribus tuis. plenteousness in thy
towers.

Propter fratres meos 8 For my brethren
et proximos meos: lo- and companions' sake:
quebar pacem de te. I spake peace concern-
ing thee.

Propter domum	9 Because of the
Domini Dei nostri:	house of the Lord our
quæsiui bona tibi.	God: I have sought
	good things for thee.
Gloria, &c.	Glory, &c.

Office 1.

<i>Ant.</i> Maria Virgo	<i>Ant.</i> The Virgin
assumpta est ad æthe-	Mary was taken up to
reum thalamum, in quo	the heavenly chamber,
rex regum stellato se-	where the King of
det solio.	kings sitteth on his
	starry throne.

Office 2.

<i>Ant.</i> Ave Maria,	<i>Ant.</i> Hail Mary,
gratia plena, Dominus	full of grace, the Lord
tecum: benedicta tu	is with thee: blessed
in mulieribus.	art thou among wo-
	men.

Office 3.

<i>Ant.</i> Quando natus	<i>Ant.</i> When thou
es ineffabiliter ex Vir-	wast born of a Virgin,
gine, tunc impletæ	after an ineffable man-
sunt Scripturæ. Sicut	ner, then were the

pluvia in vellus de-	Scriptures fulfilled.
scendisti, ut salvum	Thou didst come
faceres genus huma-	down like rain upon
num: te laudamus,	the fleece, that thou
Deus noster.	mightest save man-
	kind: we praise thee,
	O our God.

The Little Chapter.

Office 1 and 3. Ecclus. xxiv. 15.

Et sic in Sion fir-	And so was I estab-
mata sum, et in civi-	lished in Sion, and in
tate sanctificata simi-	the holy city likewise
liter requievi, et in Je-	I rested, and my pow-
rusalem potestas mea.	er was in Jerusalem.

R. Deo gratias.

R. Thanks be to God.

V. Diffusa est gratia in labiis tuis.

V. Grace was poured forth on thy lips.

R. Propterea benedixit te Deus in æternum.

R. Therefore hath God blessed thee forever.

Kyrie eleison. Chris-

Lord, have mercy.

te eleison. Kyrie elei-
son.

V. Domine, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

Oremus.

Deus, qui salutis
æternæ, beatæ Ma-
riæ virginitate fœcun-
da, humano generi
præmia præstitisti;
tribue, quæsumus, ut
ipsam, pro nobis inter-
cedere sentiamus, per
quam meruimus auc-
torem vitæ suscipere,
Dominum nostrum
Jesum Christum. Qui
vivit et regnat, &c.

R. Amen.

V. Domine, exaudi
orationem meam.

Christ have mercy.
Lord have mercy.

V. O Lord, hear my
prayer.

R. And let my cry
come unto thee.

Let us pray.

O God, who, by the
fruitful virginity of
blessed Mary, hast
given to mankind the
rewards of eternal sal-
vation; grant, we be-
seech thee, that we
may experience her
intercession, through
whom we have receiv-
ed the author of life,
our Lord Jesus Christ.
Who livest and reign-
est, &c.

R. Amen.

V. O Lord, hear my
prayer.

R. Et clamor meus
ad te veniat.

V. Benedicamus
Domino.

R. Deo gratias.

V. Fidelium animæ,
per misericordiam Dei,
requiescant in pace.

R. Amen.

R. And let my cry
come unto thee.

V. Let us bless the
Lord.

R. Thanks be to
God.

V. May the souls
of the faithful, through
the mercy of God, rest
in peace.

R. Amen.

The Little Chapter.

Office 2. Isa. xi. 1, 2.

Egredietur virga de
radice Jesse, et flos de
radice ejus ascendet,
et requiescet super
eum Spiritus Domini.

R. Deo gratias.

V. Diffusa est gra-
tia in labiis tuis.

There shall come
forth a rod out of the
root of Jesse, and a
flower shall rise up
out of his root, and
the Spirit of the Lord
shall rest upon him.

R. Thanks be to
God.

V. Grace was pour-
ed forth on thy lips.

R. Propterea benedixit te Deus in æternum.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Deus, qui de beatæ Mariæ Virginis utero verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur, Per eundem Dominum nostrum, &c.

R. Therefore hath God blessed thee forever.

Lord, have mercy, Christ, have mercy. Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God, who wast pleased that thy Word, at the message of the angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, thy humble servants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with thee. Through the same Lord, &c:

R. Amen.

R. Amen.

V. Domine, exaudi
orationem meam.

V. O Lord, hear
my prayer.

R. Et clamor meus
ad te veniat.

R. And let my cry
come unto thee.

V. Benedicamus
Domino.

V. Let us bless the
Lord.

R. Deo gratias.

R. Thanks be to
God.

V. Fidelium animæ,
per misericordiam Dei,
requiescant in pace.

V. May the souls
of the faithful, through
the mercy of God, rest
in peace.

R. Amen.

R. Amen.

SEXT.

O divine and adorable Lord Jesus Christ who hast graciously redeemed us by thy bitter passion and death, we offer up this hour of Sext to thy honor and glory; and most humbly beseech thee, through the faintings thou didst endure in bearing the cross from Pilate's tribunal to Calvary, and the excessive pains thou didst suffer, when thy tender hands

and feet were cruelly pierced with gross nails, and fastened to the cross, to grant us thy strengthening grace to arise immediately whenever we fall into sin, and to restrain our hands, our feet, and our other sensitive powers, from injuring our neighbor, and from all evil deeds; that we may rise up, and go to our heavenly Father with our hands replete with good works, and may merit thy eternal rewards. Amen.

Ave Maria.

Hail, Mary.

V. Deus, in adjutorium meum intende.

V. O God, come to my assistance.

R. Domine, ad adjuvandum me festina.

R. O Lord, make haste to help me.

Gloria, &c.

Glory, &c.

Hymn, Memento, as above p. 647.

Office 1.

Ant. In odorem.

Ant. We run.

Office 2.

Ant. Ne timeas,
Maria.

Ant. Fear not, Ma-
ry.

Office 3.

Ant. Rubum quem
viderat Moyses.

Ant. In the bush
which Moses saw.

Psalm cxxii. *Ad te levavi.*

Ad te levavi oculos
meos : qui habitas in
cœlis.

1 Unto thee have I
lifted up mine eyes :
who dwellest in the
heavens.

Ecce, sicut oculi
servorum : in manibus
dominorum suorum ;

2 Behold as the
eyes of servants : are
on the hands of their
masters ;

Sicut oculi ancillæ
in manibus dominæ
sue : ita oculi nostri
ad Dominum Deum
nostrum, donec mise-
reatur nostri.

3 As the eyes of
the maiden are on the
hands of her mistress :
even so are our eyes
unto the Lord our
God, until he have
mercy upon us.

Miserere nostri, Do-
mine, miserere nostri :
quia multum repleti
sumus despectione.

4 Have mercy upon
us, O Lord, have mer-
cy upon us : for we
are greatly filled with
contempt.

Quia multum repleta est anima nostra: opprobrium abundantibus, et despectio superbis.

Gloria, &c.

5 Yea, our soul is greatly filled: we are an offence unto the wealthy, and a contempt unto the proud.

Glory, &c.

Psalm cxxiii. *Nisi quia Dominus.*

Nisi quia Dominus erat in nobis, dicat nunc Israel: nisi quia Dominus erat in nobis;

1 Unless the Lord had been with us, now may Israel say: unless the Lord had been with us;

Cum exurgerent homines in nos: forte vivos deglutissent nos.

2 When men rose up against us: peradventure they had swallowed us up alive.

Cum irasceretur furor eorum in nos: forsitan aqua absorbuisset nos.

3 When their fury was enkindled against us: peradventure the waters had swallowed us up.

Torrentem pertransivit anima nostra: forsitan pertransisset

4 Our soul passed through a torrent: peradventure our soul

anima nostra aquam intolerabilem. would have passed through waters insupportable.

Benedictus Dominus: qui non dedit nos in captionem dentibus eorum. 5 Blessed be the Lord: who hath not given us over for a prey unto their teeth.

Anima nostra sicut passer erepta est: de laqueo venantium. 6 Our soul hath been snatched as a sparrow: out of the snare of the fowlers.

Laqueus contritus est: et nos liberati sumus.. 7 The snare is broken: and we are delivered.

Adjutorium nostrum in nomine Domini: qui fecit cœlum et terram. 8 Our help is in the name of the Lord: who hath made heaven and earth.

Gloria, &c.

Glory, &c.

Psalm cxxiv. *Qui confidunt.*

Qui confidunt in Domino, sicut mons Sion: non commovebitur in æternum, qui 1 They who trust in the Lord shall be as Mount Sion: he shall not be moved

habitat in Jerusalem. forever, that dwelleth
in Jerusalem.

Montes in circuitu 2 The hills are
ejus: et Dominus in round about her: even
circuitu populi sui, ex so is the Lord round
hoc nunc, et usque in about his people, from
sæculum. this time forth for
evermore.

Quia non relinquet 3 For the Lord will
Dominus virgam pec- not leave the rod of
catorum super sortem sinners upon the lot of
justorum: ut non ex- the just: that the just
tendant justi ad iniqui- stretch not forth their
tatem manus suas. hands to iniquity.

Benefac, Domine, 4 Do well, O Lord,
bonis: et rectis corde. to those that are good:
and to the right of
heart.

Declinantes autem 5 But such as turn
in obligationes, addu- aside unto deceits, the
cet Dominus cum op- Lord shall number
erantibus iniquitatem: with the workers of
pax super Israel. iniquity: peace upon
Israel.

Gloria, &c.

Glory, &c.

Office 1.

Ant. In odorem un- *Ant.* We ran to the
guentorum tuorum odor of thy ointments:
currimus: adolescen- the young maidens
tulæ dilexerunt te ni- have loved thee ex-
mis. ceedingly.

Office 2.

Ant. Ne timeas, Ma- *Ant.* Fear not, Ma-
ria, invenisti gratiam ry, thou hast found
apud Dominum: ecce, grace with the Lord:
concupies et paries fili- behold, thou shalt
um. Alleluia. conceive and bear a
son. Alleluia.

Office 3.

Ant. Rubum quem *Ant.* In the bush
viderat Moyses incom- which Moses saw un-
bustum, conservatam consumed, we acknow-
agnovimus tuam lau- ledge thy admirable
dabilem virginitatem: virginity preserved:
Dei Genitrix, inter- intercede for us, O
cede pro nobis. Mother of God.

The Little Chapter.

Office 1 and 3. Ecclus. xxiv. 16.

Et radicavi in popu- And I took root in

lo honorificato, et in
parte Dei mei hære-
ditas illius: et in plen-
titudine sanctorum de-
tentio mea.

R. Deo gratias.

V. Benedicta tu in
mulieribus.

R. Et benedictus
fructus ventris tui.

Kyrie eleison. Chris-
te eleison. Kyrie elei-
son.

V. Domine, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

an honorable people,
and in the portion of
my God his inheri-
tance: and my abode
is in the full assembly
of Saints.

R. Thanks be to
God.

V. Blessed art thou
among women.

R. And blessed is
the fruit of thy womb.

Lord, have mercy.
Christ have mercy.
Lord, have mercy.

V. O Lord, hear my
prayer.

R. And let my cry
come unto thee.

From the Purification to Advent.

Oremus.

Let us pray.

Concede, misericors
Deus, fragilitati nos-
træ præsidium, ut qui

Grant, O most mer-
ciful God, a support
to our frailty, that we

sanctæ Dei Genitricis
 memoriam agimus, in-
 tercessionis ejus auxi-
 lio, a nostris iniquita-
 tibus resurgamus. Per
 eundem.

who commemorate the
 holy mother of God,
 may, by the assistance
 of her intercession,
 arise from our iniqui-
 ties. Through the
 same Lord.

R. Amen.

R. Amen.

V. Domine, exaudi
 orationem meam.

V. O Lord, hear my
 prayer.

R. Et clamor meus
 ad te veniat.

R. And let my cry
 come unto thee.

V. Benedicamus
 Domino.

V. Let us bless the
 Lord.

R. Deo gratias.

R. Thanks be to
 God.

V. Fidelium animæ,
 per misericordiam
 Dei, requiescant in
 pace.

V. May the souls of
 the faithful, through
 the mercy of God, rest
 in peace.

R. Amen.

R. Amen.

From Christmas to the Purification.

Oremus.

Let us pray.

Deus, qui salutis

O God, who, by the

<p>æternæ beatæ Mariæ virginitate fœcunda, humano generi præ- mia præstitisti; tri- bue, quæsumus, ut ip- sam pro nobis interce- dere sentiamus, per quam meruimus auc- torem vitæ suscipere Dominum nostrum Jesum Christum. Qui vivit et regnat, &c.</p>	<p>fruitful virginity of the blessed Mary, hast given to mankind the rewards of eternal sal- vation; grant, we be- seech thee, that we may be sensible of her intercession, through whom we have re- ceived the author of life, our Lord Jesus Christ. Who liveth and reigneth, &c.</p>
---	---

R. Amen.

R. Amen.

V. Domine, exaudi,
&c. (*ut supra*).

V. O Lord, hear,
&c. (*as above*).

The Little Chapter.

Office 2. Luke, i. 32.

<p>Dabit ei Dominus Deus sedem David patris ejus: et regna- bit in domo Jacob in æternum, et regni ejus non erit finis.</p>	<p>The Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob forever, and of his kingdom there shall be no end.</p>
---	---

R. Deo gratias.

R. Thanks be to
God.

V. Benedicta tu,
&c. (*ut supra*).

V. Blessed art thou,
&c. (*as above*).

Oremus.

Let us pray.

Deus, qui de beatæ
Mariæ virginis utero
Verbum tuum, angelo
nuntiante, carnem sus-
cipere voluisti; præ-
sta supplicibus tuis, ut
qui vere eam Genitri-
cem Dei credimus,
ejus apud te interces-
sionibus adjuvemur.
Per eundem, &c.

O God, who wast
pleased that thy
Word, at the message
of an angel, should
take flesh in the womb
of the blessed Virgin
Mary; grant to us, thy
humble servants, that,
as we believe her to be
truly the mother of
God, we may be as-
sisted also by her in-
tercessions with thee.
Through the same
Lord, &c.

R. Amen.

R. Amen.

V. Domine, exaudi,
&c. (*ut supra*).

V. O Lord, hear,
&c. (*as above*).

NONE.

O divine and adorable Lord, who hast graciously redeemed us by thy bitter passion and death, we offer up this hour of None to thy honor and glory; and most humbly beseech through the torments and agony thou didst suffer when hanging for three hours upon the cross, and through thy precious death, which gave redemption and life to the world, and through thy sacred burial, to grant us thy divine assistance, and the grace of the holy sacraments at our last hour and agony; and to give us a happy death, precious in thy sight and pure from the least defilement of sin; that we may be attended at our death by thy holy angels, and by them borne on high into those blissful regions, where we may contemplate thy divinity for evermore. Amen.

Ave Maria.

Hail, Mary.

V. Deus, in adiutorium meum intende.

V. O God, come to my assistance.

R. Domine, ad ad- juvandum me festina.	R. O Lord, make haste to help me.
Gloria, &c.	Glory, &c.

Hymn, Memento, as above, p. 647.

Office 1.

<i>Ant.</i> Pulchra es.	<i>Ant.</i> Thou art fair
-------------------------	---------------------------

Office 2.

<i>Ant.</i> Ecce ancilla Domini.	<i>Ant.</i> Behold the handmaid.
-------------------------------------	-------------------------------------

Office 3.

<i>Ant.</i> Ecce Maria.	<i>Ant.</i> Behold Mary.
-------------------------	--------------------------

Psalm cxxv. *In convertendo.*

In convertendo Do- minus captivitatem Sion: facti sumus sicut consolati.	1 When the Lord turned again the cap- tivity of Sion: we be- came like men that are comforted.
---	--

Tunc repletum est gaudio os nostrum: et lingua nostra exul- tatione.	2 Then was our mouth filled with glad- ness: and our tongue with joy.
---	--

Tunc dicent inter gentes: Magnificavit	3 Then shall they say among the Gen-
---	---

Dominus facere cum
eis.

Magnificavit Domi-
nus facere nobiscum :
facti sumus lætantes.

Converte, Domine,
captivitatem nostram :
sicut torrens in austro.

Qui seminant in la-
crymis : in exultatione
metent.

Euntes ibant et fle-
bant : mittentes semi-
na sua.

Venientes autem
venient cum exultati-
one : portantes mani-
pulos suos.

Gloria, &c.

tiles : The Lord hath
done great things for
them.

4 The Lord hath
done great things for
us : we are become
very joyful.

5 Turn again our
captivity, O Lord : as
a river in the south.

6 They that sow in
tears : shall reap in
joy.

7 Going on their
way they went and
wept : scattering their
seed.

8 But returning
they shall come with
joyfulness : bringing
their sheaves with
them.

Glory, &c.

Psalm cxxvi. *Nisi Dominus.*

Nisi Dominus ædificaverit domum : in vanum laboraverunt qui ædificant eam.

1 Unless the Lord build the house : they labor in vain that build it.

Nisi Dominus custodierit civitatem : frustra vigilat qui custodit eam.

2 Unless the Lord keep the city : he watcheth in vain that keepeth it.

Vanum est vobis ante lucem surgere : surgite postquam sederitis, qui manducatis panem doloris.

3 In vain ye rise before the light : rise not till ye have rested, O ye that eat the bread of sorrow.

Cum dederit dilectis suis somnum : ecce hæreditas Domini filii, merces fructus ventris.

4 When he hath given sleep to his beloved : lo, children are a heritage from the Lord, and the fruit of the womb a reward.

Sicut sagittæ in manu potentis : ita filii excussorum.

5 Like as arrows in the hand of the mighty one : so are the children of those who have been cast out.

Beatus vir qui implevit desiderium suum ex ipsis : non confundetur, cum loquitur inimicis suis in porta.

Gloria, &c.

Psalm cxxvii.

Beati omnes qui timeant Dominum : qui ambulant in viis ejus.

Labores manuum tuarum quia manducabis : beatus es, et bene tibi erit.

Uxor tua sicut vitis abundans : in lateribus domus tuæ.

Filii tui sicut novellæ olivarum : in circuitu mensæ tuæ.

6 Blessed is the man whose desire is satisfied with them : he shall not be confounded, when he speaketh with his enemies in the gate.

Glory, &c.

Beati omnes.

1 Blessed are all they that fear the Lord : that walk in his ways.

2 For thou shalt eat the labors of thy hands : blessed art thou, and it shall be well with thee.

3 Thy wife shall be as a fruitful vine : on the walls of thy house.

4 Thy children as olive plants : round about thy table.

Ecce sic benedicetur homo: qui timet Dominum.

Benedicat tibi Dominus ex Sion: et videas bona Jerusalem omnibus diebus vitæ tuæ.

Et videas filios filiorum tuorum: pacem super Israel.

Gloria, &c.

Ant. Pulchra es et decora, filia Jerusalem: terribilis ut castrorum acies ordinata.

Ant. Ecce ancilla Domini: fiat mihi secundum verbum tuum.

5 Behold, thus shall the man be blessed: that feareth the Lord.

6 May the Lord bless thee out of Sion: and mayest thou see the good things of Jerusalem all the days of thy life.

7 And mayest thou see thy children's children: peace upon Israel.

Glory, &c.

Office 1.

Ant. Thou art fair and comely, O daughter of Jerusalem: terrible as an army set in array.

Office 2.

Ant. Behold the handmaid of the Lord: be it done unto me according to thy word.

Office 3.

Ant. Ecce, Maria genuit nobis Salvatorem, quem Joannes videns exclamavit, dicens : Ecce Agnus Dei, ecce qui tollit peccata mundi. Alleluia.

Ant. Behold, Mary hath borne us the Saviour, whom John beholding, exclaimed : Behold the Lamb of God, behold him who taketh away the sins of the world. Alleluia.

The Little Chapter.

Office 1 and 3. Ecclus. xxiv. 19, 20

In plateis sicut cinnamomum et balsamum aromatizans odorem dedi : quasi myrrha electa, dedi suavitatem odoris.

In the streets, like cinnamon and aromatic balm, I gave forth a sweet fragrance : like the choicest myrrh, I yielded a sweetness of odor.

R. Deo gratias.

R. Thanks be to God.

V. Post partum virgo inviolata permansisti.

V. After child-birth thou didst remain a pure virgin.

R. Dei Genitrix, in-
tercede pro nobis.

Kyrie eleison. Chris-
te eleison. Kyrie elei-
son.

V. Domine, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

R. Intercede for us,
O Mother of God.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

V. O Lord, hear
my prayer.

R. And let my cry
come unto thee.

From the Purification to Advent.

Oremus.

Famulorum tuo-
rum, quæsumus Do-
mine delictis ignosce;
ut qui tibi placere de
actibus nostris non
valemus, Genitricis
Filii tui Domini nostri
Jesu Christi interces-
sione salvemur. Per
eundem, &c.

Let us pray.

Forgive, O Lord,
we beseech thee, the
offences of thy ser-
vants; that we, who
are unable to please
thee by our own acts,
may be saved by the
intercession of the Mo-
ther of thy Son, Jesus
Christ our Lord.
Through the same,
&c.

R. Amen

R. Amen.

V. Domine, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

V. Benedicamus Do-
mino.

R. Deo gratias.

V. Fidelium animæ,
per misericordiam Dei,
requiescant in pace.

R. Amen.

V. O Lord, hear
my prayer.

R. And let my cry
come unto thee.

V. Let us bless the
Lord.

R. Thanks be to
God.

V. May the souls
of the faithful, through
the mercy of God,
rest in peace.

R. Amen.

In Advent.

Oremus.

Deus, qui salutis
æternæ, beatæ Mariæ
virginitate fœcunda,
humano generi præ-
mia præstitisti; tribue,
quæsumus, ut ipsam
pro nobis intercedere
sentiamus, per quam
meruimus auctorem

Let us pray.

O God, who, by the
fruitful virginity of the
blessed Mary, hast
given to mankind the
rewards of eternal sal-
vation; grant, we be-
seech thee, that we
may experience her
intercession, through

vitæ suscipere Domi-
num nostrum Jesum
Christum Filium tu-
um. Qui tecum vi-
vit et regnat, &c.

whom we have re-
ceived the author of
life, thy Son, Jesus
Christ our Lord.
Who liveth and reign-
eth with thee, &c.

R. Amen.

R. Amen.

V. Domine, exaudi,
&c. (*ut supra*).

V. O Lord, hear,
&c. (*as above*).

The Little Chapter.

Office 3. Is. vii. 14, 15.

Ecce Virgo conci-
piet, et pariet filium,
et vocabitur nomen
ejus Emmanuel: buty-
rum et mel comedet,
ut sciat reprobare ma-
lum, et eligere bonum.

Behold, a Virgin
shall conceive and
bear a son, and his
name shall be called
Emmanuel: butter and
honey shall he eat,
that he may know to
refuse the evil, and to
choose the good.

R. Deo gratias.

R. Thanks be to
God.

V. Angelus Domini
nuntiavit Mariæ.

R. Et concepit de
Spiritu Sancto.

Kyrie eleison. Chris-
te eleison. Kyrie elei-
son.

V. Domine, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

Oremus.

Deus, qui de beatæ
Mariæ Virginis utero,
Verbum tuum, angelo
nuntiante, carnem sus-
cipere voluisti; præsta
supplicibus tuis, ut qui
vere eam Genitricem
Dei credimus, ejus
apud te intercessionibus
adjuvemur. Per

V. The angel of the
Lord announced unto
Mary.

R. And she con-
ceived of the Holy
Ghost.

Lord, have mercy
Christ, have mercy
Lord, have mercy.

V. O Lord, hear
my prayer.

R. And let my cry
come unto thee.

Let us pray.

O God, who wast
pleased that thy
Word, at the message
of an angel, should
take flesh in the womb
of the blessed Virgin
Mary; grant to us, thy
humble servants, that,
as we believe her to
be truly the Mother

eumdem Dominum, of God, we may be as-
 &c. sisted also by her in-
 tercessions with thee.
 Through the same
 Lord, &c.

R. Amen.

R. Amen.

V. Domine, exaudi, V. O Lord, hear,
 &c. (*ut supra*). &c. (*as above*.)

VESPERS.

O divine and adorable Lord Jesus Christ, who hast graciously redeemed us by thy bitter passion and death, we offer up these Vespers to thy honor and glory, humbly beseeching thee, through thy dolorous agony and bloody sweat which thou didst suffer in the garden, to grant us true contrition of heart, and sorrow for our sins, with a pious resolution never more to offend thee, but to satisfy thy divine justice for our past iniquities. Amen.

Ave Maria.

Hail, Mary.

V. Deus, in adjuto- V. O God, come to
 rium meum intende. my assistance.

R. Domine, ad ad-	R. O Lord, make
juvandum me festina.	haste to help me.
Gloria, &c.	Glory, &c.

Office 1.

<i>Ant.</i> Dum esset rex.	<i>Ant.</i> While the
	king.

Office 2.

<i>Ant.</i> Missus est Ga-	<i>Ant.</i> The angel Ga-
briel angelus.	briel was sent.

Office 3.

<i>Ant.</i> O admirabile	<i>Ant.</i> O marvellous
commercium !	intercourse !

Psalm cix. *Dixit Dominus.*

Dixit Dominus Do-	1 The Lord said to
mino meo : Sede a	my Lord : Sit thou at
dextris meis :	my right hand :

Donec ponam ini-	2 Until I make
micos tuos : scabellum	thine enemies : thy
pedum tuorum.	footstool.

Virgam virtutis tuæ	3 The Lord shall
emittet Dominus ex	send forth the rod of
Sion : dominare in	thy power from out of
medio inimicorum tuo-	Sion : rule thou in the
rum.	midst of thine ene-
	mies.

Tecum principium
in die virtutis tuæ in
splendoribus Sancto-
rum: ex utero ante
luciferum genui te.

Juravit Dominus, et
non pœnitebit eum:
Tu es sacerdos in æter-
num secundum ordi-
nem Melchisedec.

Dominus a dextris
tuis: confregit in die
iræ suæ reges.

Judicabit in nation-
ibus, implebit ruinas:
conquassabit capita in
terra multorum.

De torrente in via

4 Thine shall be the
dominion in the day
of thy power, amid
the brightness of the
Saints: from the
womb, before the day-
star, have I begotten
thee.

5 The Lord hath
sworn, and will not
repent: Thou art a
priest forever accord-
ing to the order of
Melchisedec.

6 The Lord upon
thy right hand: hath
overthrown kings in
the day of his wrath.

7 He shall judge
among the nations, he
shall fulfil destruc-
tions: he shall smite
in sunder the heads in
the land of many.

8 He shall drink of

bibet, propterea exal-
tabit caput.

Gloria, &c.

the brook in the way :
therefore shall he lift
up his head.

Glory, &c.

Office 1.

Ant. Dum esset rex
in accubitu suo, nardus
mea dedit odorem sua-
vitatis.

Ant. Læva ejus.

Ant. While the king
was reposing, my
spikenard yielded the
odor of sweetness.

Ant. His left hand.

Office 2.

Ant. Missus est Ga-
briel angelus ad Ma-
riam, virginem despon-
satam Joseph.

Ant. Ave Maria.

Ant. The angel Ga-
briel was sent to Mary,
a virgin espoused to
Joseph.

Ant. Hail, Mary.

Office 3.

Ant. O admirabile
commercium ! Creator
generis humani, ani-
matum corpus sumens,
te virgine nasci dig-
natus est, et procedens

Ant. O marvellous
intercourse ! the Crea-
tor of mankind, taking
a body with a living
soul, vouchsafed to be
born of a virgin : and

homo sine semine, largitus est nobis suam deitatem. becoming man without man's concurrence, bestowed upon us his deity.

Ant. Quando natus es.

Ant. When thou wast born.

Psalm cxii. *Laudate, pueri.*

Laudate, pueri, Dominum : laudate nomen Domini.

1 Praise the Lord, ye children : praise ye the name of the Lord.

Sit nomen Domini benedictum : ex hoc nunc, et usque in sæculum.

2 Blessed be the name of the Lord : from this time forth, for evermore.

A solis ortu usque ad occasum : laudabile nomen Domini.

3 From the rising up of the sun unto the going down of the same : the name of the Lord is worthy to be praised.

Excelsus super omnes gentes Dominus : et super cælos gloria ejus.

4 The Lord is high above all nations : and his glory above the heavens.

Quis sicut Dominus
Deus noster, qui in
altis habitat: et humi-
lia respicit in cœlo et
in terra?

Suscitans a terra
inopem: et de stercore
erigens pauperem;

Ut collocet eum cum
principibus: cum prin-
cipibus populi sui.

Qui habitare facit
sterilem in domo: ma-
trem filiorum lætan-
tem.

Gloria, &c.

5 Who is like unto
the Lord our God, who
dwelleth on high: and
regardeth the things
that are lowly in hea-
ven and in earth?

6 Who raiseth up
the needy from the
earth: and lifteth the
poor from off the
dunghill;

7 That he may set
him with the princes:
even with the princes
of his people.

8 Who maketh the
barren woman to dwell
in her house: the joy-
ful mother of children.

Glory, &c.

Office 1.

Ant. Læva ejus sub
capite meo, et dextera
illius amplexabitur me.

Ant. His left hand
under my head, and
his right hand shall
embrace me.

Ant. Nigra sum.

Ant. I am black.

Office 2.

Ant. Ave Maria, gratia plena, Dominus tecum : benedicta tu in mulieribus. Alleluia.

Ant. Hail, Mary, full of grace, the Lord is with thee : blessed art thou among women. Alleluia.

Ant. Ne timeas, Maria.

Ant. Fear not, Mary.

Office 3.

Ant. Quando natus es ineffabiliter ex virgine, tunc impletæ sunt Scripturæ : sicut pluvia in vellus descendisti, ut salvum faceres genus humanum : te laudamus, Deus noster.

Ant. When thou wast born of a virgin, after an ineffable manner, then were the Scriptures fulfilled. Thou didst come down like rain upon the fleece, that thou mightest save mankind : we praise thee, O our God.

Ant. Rubum quem viderat Moyses.

Ant. In the bush which Moses saw.

Psalm cxxi. *Lætatus sum in his (as above), p. 115.*

Office 1.

<i>Ant.</i> Nigra sum,	<i>Ant.</i> I am black,
sed formosa, filiæ Jeru-	but beautiful, O
salem : ideo dilexit me	daughters of Jerusa-
rex, et introduxit me	lem : therefore hath
in cubiculum suum.	the king loved me, and
	brought me into his
	chamber.

<i>Ant.</i> Jam hiems	<i>Ant.</i> Now is the
transiit.	winter past.

Office 2.

<i>Ant.</i> Ne timeas,	<i>Ant.</i> Fear not, Ma-
Maria, invenisti grati-	ry, thou hast found
am apud Dominum :	grace with the Lord :
ecce concipies, et pa-	behold, thou shalt con-
ries filium.	ceive, and bear a son.

<i>Ant.</i> Dabit ei Do-	<i>Ant.</i> The Lord shall
minus.	give unto him.

Office 3.

<i>Ant.</i> Rubum quem	<i>Ant.</i> In the bush
viderat Moyses incom-	which Moses saw un-
bustum, conservatam	consumed, we acknowl-
agnovimus tuam lau-	edge thy admirable

dabilem virginitatem : virginity preserved :
 Dei Genitrix, intercede intercede for us, O
 pro nobis. Mother of God.

Ant. Germinavit radix Jesse. *Ant.* The root of
 Jesse hath budded.

Psalm cxxvi. *Nisi Dominus* (as above, p. 136).

Office 1.

Ant. Jam hiems *Ant.* Now is the
 transiit, imber abiit et winter past, the rain
 recessit : surge, amica is over and gone :
 mea, et veni. arise my beloved, and
 come.

Ant. Speciosa facta es. *Ant.* Thou art be-
 come beautiful.

Office 2.

Ant. Dabit ei Dominus Deus sedem *Ant.* The Lord God
 David patris ejus : shall give unto him
 et regnabit in æternum. the throne of David
 his father : and he
 shall reign forever.

Ant. Ecce ancilla Domini. *Ant.* Behold the
 hand-maid of the
 Lord.

Office 3.

Ant. Germinavit radix Jesse, orta est stella ex Jacob; virgo peperit Salvatorem: te laudamus, Deus noster.

Ant. The root of Jesse hath budded, a star hath arisen out of Jacob; a virgin hath borne the Saviour: we praise thee, O our God.

Ant. Ecce Maria.

Ant. Behold Mary.

Psalm cxlvii. *Lauda Jerusalem.*

Lauda Jerusalem Dominum: lauda Deum tuum, Sion.

1 Praise the Lord, O Jerusalem: praise thy God, O Sion.

Quoniam confortavit seras portarum tuarum: benedixit filiis tuis in te.

2 For he hath strengthened the bars of thy gates: he hath blessed thy children within thee.

Qui posuit fines tuos pacem: et adipe frumenti satiat te.

3 He hath made peace within thy borders: and filleth thee with the fatness of corn.

Qui emittit eloquium suum terræ: ve-

4 He sendeth forth his commandment on

lociter currit sermo the earth: his word
ejus. runneth very swiftly.

Qui dat nivem sicut 5 He giveth snow
lanam: nebulam sicut like wool: he scatter-
cineram spargit. eth the hoar-frost like
ashes.

Mittit crystallum su- 6 He sendeth his
um sicut buccellas: ice like morsels: who
ante faciem frigoris is able to abide his
ejus quis sustinebit? frost?

Emittet verbum su- 7 He shall send
um, et liquefaciet ea: forth his word, and
flabit spiritus ejus, et melt them: he shall
fluent aquæ. blow with his wind,
and the waters shall
flow.

Qui annuntiat ver- 8 He maketh known
bum suum Jacob: jus- his word unto Jacob:
titias et judicia sua his statutes and ordi-
Israel. nances unto Israel.

Non fecit taliter 9 He hath not dealt
omni nationi: et judi- so with any nation:
cia sua non manifes- neither hath he showed
tavit eis. them his judgments.

Gloria, &c.

Glory, &c.

Office 1.

<i>Ant.</i> Speciosa facta	<i>Ant.</i> Thou art be-
es et suavis in deliciis	come beautiful and
tuis, sancta Dei Geni-	sweet in thy delights,
trix.	O holy Mother of
	God.

Office 2.

<i>Ant.</i> Ecce ancilla	<i>Ant.</i> Behold the
Domini: fiat mihi se-	handmaid of the Lord:
cundum verbum tu-	be it done unto me
um.	according to thy word.

Office 3.

<i>Ant.</i> Ecce, Maria	<i>Ant.</i> Behold, Mary
genuit nobis Salvato-	hath borne us the
rem, quem Joannes	Saviour, whom John
videns exclamavit, di-	beholding, exclaimed,
cens: Ecce agnus Dei,	saying: Behold the
ecce qui tollit peccata	Lamb of God; behold
mundi. Alleluia.	him who taketh away
	the sins of the world.
	Alleluia.

*The Little Chapter.**Office 1 and 3.* Ecclus. xxiv. 14.

Ab initio et ante	From the begin-
-------------------	-----------------

sæcula creata sum, et usque ad futurum sæculum non desinam, et in habitatione sancta coram ipso ministravi.

ning, and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before him.

R. Deo gratias.

R. Thanks be to God.

The Little Chapter.

Office' 2. Is. xi. 1, 2.

Egredietur virga de radice Jesse, et flos de radice ejus ascendet, et requiescet super eum Spiritus Domini.

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the Spirit of the Lord shall rest upon him.

R. Deo gratias.

R. Thanks be to God.

HYMN.

Ave, maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix cœli porta.

Gentle Star of ocean
Portal of the sky!
Ever Virgin Mother
Of the Lord most high

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse Matrem,
Sumat per te preces
Qui pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpæ solutos
Mites fac et castos.

Vitam præsta puram,
Iter para tutum;
Ut videntes Jesum
Semper collætémur.

Sit laus Deo Patri,
Summum Christo decus,
Spiritu Sancto,
Tribus honor unus. Amen.

V. Diffusa est gra-
tia in labiis tuis.

R. Propterea bene-
dixit te Deus in æter-
num.

Oh! by Gabriel's Ave,
Uttered long ago,
Eva's name reversing,
Stablish peace below.

Break the captive's fetters;
Light on blindness pour;
All our ills expelling,
Every bliss implore.

Show thyself a Mother;
Offer him our sighs,
Who for us Incarnate
Did not thee despise.

Virgin of all virgins!
To thy shelter take us:
Gentlest of the gentle!
Chaste and gentle make us.

Still, as on we journey,
Help our weak endeavor;
Till with thee and Jesus
We rejoice forever.

Through the highest heaven,
To the Almighty Three,
Father, Son, and Spirit,
One same glory be. Amen.

V. Grace was pour-
ed forth on thy lips.

R. Therefore hath
the Lord blessed thee
forever.

Office 1.

Ant. Beata Mater. *Ant.* Blessed Mother.

In Paschal time.

Ant. Regina cœli. *Ant.* Queen of heaven.
en.

Office 2.

Ant. Spiritus Sanctus. *Ant.* The Holy
Ghost.

Office 3.

Ant. Magnum hæreditatis mysterium. *Ant.* A great mystery of inheritance.

The Magnificat.

Magnificat : anima 1 My soul doth
mea Dominum. magnify : the Lord.

Et exultavit spiritus 2 And my spirit
meus : in Deo salutari hath rejoiced : in God
meo. my Saviour.

Quia respexit hu- 3 For he hath re-
militatem ancillæ suæ : garded the lowliness
ecce enim ex hoc of his handmaid : for
beatam me dicent behold from hence-
omnes generationes. forth all generations
shall call me blessed.

Quia fecit mihi magna qui potens est : et sanctum nomen ejus.

Et misericordia ejus a progenie in progenes : timentibus eum.

Fecit potentiam in brachio suo : dispersit superbos mente cordis sui.

Deposuit potentes de sede : et exaltavit humiles.

Esurientes implevit bonis : et divites dimisit inanes.

Suscepit Israel puerum suum : recordatus misericordiæ suæ.

4 For he that is mighty had done great things unto me : and holy is his name.

5 And his mercy is from generation to generation : unto them that fear him.

6 He hath showed strength with his arm : he hath scattered the proud in the imagination of their heart.

7 He hath put down the mighty from their seat : and hath exalted the humble.

8 He hath filled the hungry with good things : and the rich he hath sent empty away.

9 He hath holpen his servant Israel : being mindful of his mercy.

Sicut locutus est ad patres nostros: Abraham, et semini ejus in sæcula. 10 As he spoke unto our fathers: to Abraham and his seed forever.

Gloria, &c.

Glory, &c.

Office 1.

Ant. Beata Mater et intacta Virgo, gloriosa Regina mundi, intercede pro nobis ad Dominum. *Ant.* Blessed Mother and inviolate Virgin, glorious Queen of the world, intercede for us with the Lord.

In Paschal time.

Ant. Regina cœli, lætare, alleluia. Quia quem meruisti portare, alleluia. Resurrexit sicut dixit, alleluia. Ora pro nobis Deum, alleluia. *Ant.* Queen of heaven rejoice, alleluia. For he whom thou wast meet to bear, alleluia. Hath arisen as he said, alleluia. Pray to God for us, alleluia.

Kyrie eleison. Christe eleison. Kyrie eleison. Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. Domine, exaudi orationem meam. V. O Lord, hear my prayer.

R. Et clamor meus
ad te veniat.

R. And let my cry
come unto thee.

Oremus.

Concede nos famu-
los tuos, quæsumus,
Domine Deus, perpe-
tua mentis et corporis
sanitate gaudere; et
gloriosa beatæ Mariæ
semper Virginis inter-
cessionem, a præsentis
liberari tristitia, et
æterna perfrui lætitia.
Per Dominum nostrum,
&c.

R. Amen.

Let us pray.

Grant, we beseech
thee, O Lord God, that
we, thy servants, may
enjoy perpetual health,
both of mind and
body; and by the
glorious intercession
of Blessed Mary ever
Virgin, may be de-
livered from present
sorrow, and attain un-
to eternal joy. Through
our Lord, &c.

R. Amen.

Office 2.

Ant. Spiritus Sanc-
tus in te descendet,
Maria: ne timeas, ha-
bebis in utero Filium
Dei. Alleluia.

Ant. The Holy
Ghost shall come upon
thee, Mary; fear not
thou shalt bear in thy
womb the Son of God.
Alleluia.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eundem Dominum nostrum.

R. Amen.

Lord, have mercy. Christ, have mercy. Lord have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the Blessed Virgin Mary; grant to thy humble servants, that we, who believe her to be truly the Mother of God, may be assisted by her intercessions with thee. Through the same our Lord.

R. Amen.

Office 3.

Ant. Magnum hæreditatis mysterium : templum Dei factus est uterus nescientis virum; non est pollutus ex ea carnem assumens : omnes gentes venient, dicentes, Gloria tibi, Domine.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præma præstitisti ; tribue,

Ant. A great mystery of inheritance : the womb of one that knew not man hath become the temple of God; taking flesh of her, he was not defiled : all nations shall come, saying, Glory be to thee, O Lord.

Lord, have mercy.
Christ, have mercy.
Lord have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God, who, by the fruitful virginity of the Blessed Mary, hast given to mankind the rewards of eternal sal-

quæsumus, ut ipsam vation; grant, we be-
 pro nobis intercedere seech thee, that we
 sentiamus, per quam may experience her
 meruimus auctorem intercession for us,
 vitæ suscipere Domi- through whom we
 num nostrum Jesum have received the au-
 Christum Filium tuum. thor of life, thy Son
 Qui tecum vivit et Jesus Christ, our Lord.
 regnat, &c. Who liveth and reign-
 eth with thee, &c.

R. Amen.

R. Amen.

*For the Commemoration of the Saints, &c., see the end
 of Lauds, p. 633.*

*If the office is ended here, one of the Antiphons of the
 Blessed Virgin is said according to the season.*

COMPLINE.

O divine and adorable Lord Jesus Christ,
 who hast graciously redeemed us by thy
 bitter passion and death, we offer up this
 hour of Compline to thy honor and glory;
 most humbly beseeching thee, through the
 injury thou didst suffer by the treacherous

kiss of Judas, and by thy capture in the garden, to grant us thy grace, that we may never betray thee by unworthily receiving the blessed sacraments, particularly the adorable Eucharist of thy body and blood, in the state of mortal sin, and that we may bridle our passions, and bind down our vicious inclinations under the sweet yoke and light burden of thy holy law till death. Amen.

Ave Maria.

Hail Mary.

V. Converte nos,
Deus salutaris noster.

V. Convert thou us,
O God our Saviour.

R. Et averte iram
tuam a nobis.

R. And turn away
thine anger from us.

V. Deus, in adju-
torium meum intende.

V. O God, come to
my assistance.

R. Domine, ad ad-
juvandum me festina.

R. O Lord, make
haste to help me.

Gloria, &c.

Glory, &c.

Psalm cxxviii. *Sæpe expugnaverunt.*

Sæpe expugnaverunt me a juventute they fought against

mea: dicat nunc Israel.

Sæpe expugnauerunt me a juventute mea: etenim non potuerunt mihi.

Supra dorsum meum fabricaverunt peccatores: prolongaverunt iniquitatem suam.

Dominus justus concidit cervices peccatorum: confundantur et convertantur retrorsum omnes, qui oderunt Sion.

Fiant sicut fœnum tectorum: quod, priusquam evellatur, exaruit.

De quo non imple-

60*

me from my youth: let Israel now say.

2 Many a time have they fought against me from my youth up: but they could not prevail against me.

3 The wicked have wrought upon my back: and prolonged their iniquity.

4 The just Lord hath hewn asunder the necks of sinners: let all them be confounded and turned back, that have hated Sion.

5 Let them be as grass upon the tops of houses: that withereth before it be plucked up.

6 Wherewith the

vit manum suam, qui metit: et sinum suum qui manipulos colligit. mower filleth not his hand: nor he that gathereth the sheaves his bosom.

Et non dixerunt qui præteribant, Benedictio Domini super vos: benediximus vobis in nomine Domine. 7 And they who pass by say not, The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

Gloria, &c.

Glory, &c.

Psalm cxxix. *De profundis.*

De profundis clamaui ad te, Domine: Domine, exaudi vocem meam. 1 Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

Fiant aures tuæ intendentes: in vocem deprecationis meæ. 2 Oh, let thine ears consider well: the voice of my supplication.

Si iniquitates observaveris, Domine: Domine, quis sustinebit? 3 If thou, O Lord, shalt mark iniquities: Lord, who shall abide it?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem: speret Israel in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

Gloria, &c.

Psalm cxxx. *Domine, non est.*

Domine, non est exaltatum cor meum: neque elati sunt oculi mei.

4 For with thee there is propitiation: and because of thy law I have waited for thee, O Lord.

5 My soul hath waited on his word: my soul hath hoped in the Lord.

6 From the morning watch even until night: let Israel hope in the Lord.

7 For with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his iniquities.

Glory, &c

1 Lord, my heart is not lifted up: nor are mine eyes lofty.

Neque ambulavi in magnis: neque in mirabilibus super me.

2 Neither have I walked in great matters: nor in things too wonderful for me.

Si non humiliter sentiebam: sed exaltavi animam meam;

3 If I have not been humbly minded: but have lifted up my soul;

Sicut ablactatus est super matre sua: ita retributio in anima mea.

4 As a child that is weaned upon his mother's breast: so let my reward be in my soul.

Speret Israel in Domino: ex hoc nunc, et usque in sæculum.

5 Let Israel hope in the Lord: from this time forth for evermore.

Gloria, &c.

Glory, &c.

Hymn, Memento, as above, p. 100.

The Little Chapter.

Office 1. Ecclus. xxiv. 24.

Ego mater pulchræ dilectionis, et timoris,

I am the mother of fair love, and of fear,

et agnitionis, et sanctæ spei. and of knowledge, and of holy hope.

R. Deo gratias.

R. Thanks be to God.

V. Ora pro nobis, sancta Dei Genitrix.

V. Pray for us, O holy Mother of God.

R. Ut digni efficiamur promissionibus Christi.

R. That we may be made worthy of the promises of Christ.

Ant. Sub tuum præsidium.

Ant. We fly to thy patronage.

In Paschal time.

Ant. Regina cæli.

Ant. Queen of heaven.

The Little Chapter.

Office 2. Is. vii. 14, 15.

Ecce, Virgo concipiet, et pariet filium, et vocabitur nomen ejus Emmanuel: butyrum et mel comedet, ut sciat reprobare malum, et eligere bonum.

Behold, a Virgin shall conceive, and bear a son, and his name shall be called Emmanuel: butter and honey shall he eat, that he may know to refuse the evil, and to choose the good.

R. Deo gratias.

R. Thanks be to God.

V. Angelus Domini
nuntiavit Mariæ.

V. The angel of the
Lord announced unto
Mary.

R. Et concepit de
Spiritu Sancto.

R. And she concei-
ved of the Holy Ghost

Ant. Spiritus Sanc-
tus.

Ant. The Holy
Ghost.

The Little Chapter.

Office 3. Eccclus. xxiv. 24.

Ego mater pulchræ
dilectionis, et timoris,
et agnitionis, et sanc-
tæ spei.

I am the mother of
fair love, and of fear,
and of knowledge,
and of holy hope.

R. Deo gratias.

R. Thanks be to
God.

V. Ora pro nobis,
sancta Dei Genitrix.

V. Pray for us, O
holy Mother of God.

R. Ut digni effici-
amur promissionibus
Christi.

R. That we may
be made worthy of
the promises of Christ.

Ant. Magnum hæ-
reditatis mysterium.

Ant. A great mys-
tery of inheritance.

The Nunc dimittis.

Nunc dimittis ser- 1 Now dost thou
vum tuum, Domine : dismiss thy servant,
secundum verbum tu- O Lord, in peace : ac-
um in pace. cording to thy word.

Quia viderunt oculi 2 For mine eyes have
mei : salutare tuum. seen : thy salvation.

Quod parasti : ante 3 Which thou hast
faciem omnium popu- prepared : before the
lorum. face of all people.

Lumen ad revela- 4 A light to enlight-
tionem gentium : et en the Gentiles : and
gloriam plebis tuæ Is- the glory of thy people
rael. Israel.

Gloria, &c.

Glory &c.

Office 1

Sub tuum præsi- *Ant.* We fly to thy
dium confugimus, sancta patronage, O holy Mo-
Dei Genitrix : nostras ther of God : despise
deprecationes ne des- not our petitions in
picias in necessitati- our necessities ; but
bus ; sed a periculis deliver us always from
cunctis libera nos sem- all dangers, O glorious
per, Virgo gloriosa et and blessed Virgin.
benedicta.

In Paschal time.

<i>Ant.</i> Regina cœli,	<i>Ant.</i> Queen of hea-
lætare, alleluia. Quia	ven, rejoice, alleluia.
quem meruisti portare,	For he whom thou
alleluia. Resurrexit	wast meet to bear,
sicut dixit, alleluia.	alleluia. Hath arisen,
Ora pro nobis Deum,	as he said, alleluia.
alleluia.	Pray for us to God,
	alleluia.

Kyrie eleison. Chris-	Lord, have mercy.
te eleison. Kyrie elei-	Christ, have mercy,
son.	Lord, have mercy.

V. Domine, exaudi	V. O Lord, hear
orationem meam.	my prayer.

R. Et clamor meus	R. And let my cry
ad te veniat.	come unto thee.

Oremus.

Let us pray.

Beatæ et gloriosæ	Let the glorious
semperque Virginis	intercession of the
Mariæ, quæsumus, Do-	blessed and glorious
mine, intercessio glo-	Mary ever Virgin, pro-
riosa nos protegat, et	tect us, we beseech
ad vitam perducatur	thee, O Lord, and
æternam. Per Do-	bring us to life ever-

minum, &c.

lasting. Through our
Lord, &c.

R. Amen.

R. Amen.

V. Domine, exaudi
orationem meam.

V. O Lord, hear
my prayer.

R. Et clamor meus
ad te veniat.

R. And let my cry
come unto thee.

V. Benedicamus Do-
mino.

V. Let us bless the
Lord.

R. Deo gratias.

R. Thanks be to
God.

The Blessing.

Benedicat et custo-
diat nos omnipotens
et misericors Dominus,
Pater, et Filius, et
Spiritus Sanctus.

May the almighty
and merciful Lord,
Father, and Son, and
Holy Ghost, bless and
preserve us.

R. Amen.

R. Amen.

Office 2.

Ant. Spiritus Sanc-
tus in te descendet,
Maria: ne timeas, ha-
bebis in utero Filium
Dei.

Ant. The Holy
Ghost shall come upon
thee, Mary: fear not,
thou shalt bear in thy
womb the Son of God.

Kyrie eleison. Lord, have mercy.
 Christe eleison. Kyrie eleison. Christ, have mercy.
 Kyrie eleison. Lord, have mercy.

V. Domine, exaudi V. O Lord, hear
 orationem meam. my prayer.

R. Et clamor meus R. And let my cry
 ad te veniat. come unto thee.

Oremus.

Let us pray

Deus, qui de beatæ O God, who wast
 Mariæ Virginis utero pleased that thy Word,
 Verbum tuum, angelo at the message of an
 nuntiante, carnem sus- angel, should take
 cipere voluisti; præsta flesh in the womb of
 supplicibus tuis, ut the blessed Virgin
 qui vere eum Genitri- Mary; grant to us
 cem Dei credimus, thy humble servants,
 ejus apud te interces- that, as we believe
 sionibus adjuvemur. her to be truly the
 Per eundem Domi- Mother of God, we
 num nostrum, &c. may be assisted also
 by her intercessions
 with thee. Through
 the same Lord, &c.

R. Amen.

R. Amen.

V. Domine, exaudi
(*ut supra*).

V. O Lord, hear,
&c. (*as above*).

Office 3.

Ant. Magnum hæ-
reditatis mysterium :
templum Dei factus
est uterus nescientis
virum ; non est pol-
lutus ex ea carnem
assumens : omnes gen-
tes venient, dicentes,
Gloria tibi, Domine.

Kyrie eleison.
Christe eleison. Ky-
rie eleison.

V. Domine, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

Oremus.

Deus, qui salutis
æternæ, beatæ Mariæ
virginitate fœcunda,

Ant. A great mys-
tery of inheritance :
the womb of one that
knew not man hath
become the temple of
God ; taking flesh of
her, he was not de-
filed : all nations shall
come, saying, Glory
be to thee, O Lord.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

V. O Lord, hear
my prayer.

R. And let my cry
come unto thee.

Let us pray.

O God, who, by the
fruitful virginity of the
blessed Mary, hast

humano generi præ-	given to mankind the
mia præstitisti; tribue,	rewards of eternal sal-
quæsumus, ut ipsam	vation; grant, we be-
pro nobis intercedere	seech thee, that we
sentiamus, per quam	may experience her
meruimus auctorem	intercession, through
vitæ suscipere, Domi-	whom we have re-
num nostrum Jesum	ceived the author of
Christum Filium tuum.	life, thy Son Jesus
Qui tecum vivit et	Christ, our Lord. Who
regnat, &c.	liveth and reigneth
	with thee, &c.

R. Amen.

R. Amen.

V. Domine, exaudi
orationem meam.

V. O Lord, hear
my prayer.

R. Et clamor meus
ad te veniat.

R. And let my cry
come unto thee.

V. Benedicamus
Domino.

V. Let us bless the
Lord.

R. Deo gratias.

R. Thanks be to
God.

The Blessing.

Benedicat et custo-
diat nos omnipotens
et misericors Domi-

May the almighty
and merciful Lord,
Father and Son, and

nus, Pater, et Filius, Holy Ghost, bless and
et Spiritus Sanctus. preserve us.

R. Amen.

R. Amen.

*Then is said one of the Antiphons of the Blessed
Virgin, according to the season, as at the end of
Lauds, p. 638.*

After the Prayer is said:

V. Divinum auxi- V. May the divine
lium maneat semper assistance remain al-
nobiscum. ways with us.

R. Amen.

R. Amen.

Then are said, secretly, Pater—Ave—Credo.

LITANY OF THE IMMACULATE CONCEPTION.

Lord, have mercy.	God the Father,
<i>Lord, have mercy.</i>	Source of all sanc-
Christ, have mercy.	tity,
<i>Christ, have mercy.</i>	<i>Have mercy on us.</i>
Lord, have mercy.	God the Son, incre-
<i>Lord, have mercy.</i>	ated Sanctity,
Christ, hear us.	God the Holy
<i>Christ, graciously hear</i>	Ghost, Spirit of
<i>us.</i>	Sanctity,

Most sacred Trini- ty, one God,	Holy Trinity, im- maculate,
<i>Have mercy on us.</i>	Image of the Wis- dom of God, im- maculate,
Holy Mary, immac- ulate,	Dawn of the Sun of Justice, immacu- late,
Virgin of virgins, immaculate,	Living ark of the body of Christ, immaculate,
Holy Virgin, by predestination immaculate,	Daughter of David, immaculate,
Holy Virgin, in thy conception im- maculate,	Guide to Jesus, im- maculate,
Holy Virgin, after thy conception immaculate,	Virgin, triumphing over original sin, immaculate,
Daughter of the Father, immacu- late,	Virgin, crushing the head of the ser- pent, immaculate,
Mother of the Son, immaculate,	Queen of heaven and earth, im- maculate,
Spouse of the Holy Ghost, immacu- late,	Gate of the heaven-
Seat of the most	

*Pray for us.**Pray for us.*

ly Jerusalem, im-	maculate,	vation, immacu-	late,
Dispenser of graces,	immaculate,	Rule of perfect obe-	dience, immacu-
Spouse of St. Jo-	seph, immaculate,	Pattern of holy pov-	erty, immaculate,
Star of the world,	immaculate,	School of devotion,	immaculate,
Impregnable tower	of the Church	Abode of chaste	modesty, immac-
militant, immacu-	late,	ulate,	
Rose amid thorns,	immaculate,	Anchor of our salva-	tion, immaculate,
Olive of the fields,	immaculate,	Light of Angels,	immaculate,
Model of all perfec-	tion, immaculate,	Crown of Patriarchs	immaculate,
Cause of our hope,	immaculate,	Glory of Prophets,	immaculate,
Pillar of our faith,	immaculate,	Lady and Mistress	of Apostles, im-
Source of divine	love, immaculate,	Support of Martyrs,	immaculate,
Sure sign of our sal-			

Pray for us.

Pray for us.

Strength of Confes- sors, immaculate,	mankind, immacu- late, <i>Pray for us.</i>
Diadem of Virgins, immaculate,	Patroness of those who honor thee, immacu- late, <i>Pray for us.</i>
Splendor of all Saints, immacu- late,	Lamb of God, who takest away the sins of the world, <i>Spare us, O Lord.</i>
Sanctity of all Chris- tians, immaculate,	Lamb of God, who takest away the sins of the world, <i>Graciously hear us, O Lord.</i>
Companion of de- vout souls, im- maculate,	Lamb of God, who takest away the sins of the world, <i>Have mercy on us.</i>
Joy of those who hope in thee, im- maculate,	V. In thy concep- tion, O Virgin Mary, thou wast immaculate.
Health of the sick, immaculate,	* R. Pray for us to
Advocate of sin- ners, immaculate,	
Terror of heretics, immaculate,	
Protectress of all	

* Pope Pius VI. granted an indulgence of one hundred days to be gained each time the above versicle is recited with devotion and contrition.

the Father, whose Son Jesus, conceived of the Holy Ghost, thou didst bring forth.

Let us pray.

O Almighty and Eternal God, who didst prepare for thy Son a worthy habitation, by the immaculate conception of the blessed Virgin Mary;

we beseech thee, that, as thou didst preserve her from every stain of sin, through the merits of the pre-ordained atonement of Jesus Christ, so thou wouldst grant that we also may come without spot to thee. Through the same Jesus Christ our Lord. Amen.

EJACULATION IN HONOR OF THE IMMACULATE CONCEPTION.

Pope Pius VI., by a Rescript of Nov. 21, 1793, at the prayer of the seraphic order of St. Francis, granted to all the faithful, in order to increase the fervor of their devotion to the great mystery of the Immaculate Conception of most holy Mary—

THE INDULGENCE OF 100 DAYS, every time

they say with devotion either of the following ejaculations :

Blessed be the Holy and Immaculate Conception of Blessed Mary the Virgin.

Or,

In thy Conception, Mary, thou wast Immaculate. Pray for us to the Eternal Father, whose only-begotten Son Jesus thou didst bear, conceived in thy womb by the Holy Ghost.

THE FORTY "AVE MARIA" IN HONOR OF THE SACRED
DELIVERY OF THE BLESSED VIRGIN.

The devotion commonly called the Forty *Ave Maria* was first devised and afterwards continually practised by St. Catherine of Bologna; its object being to dispose the faithful during Advent for the devout celebration of the Sacred Delivery of Mary on Christmas Day. To further this devotion, Pope Pius VII., by a Rescript of the S. Congr. of Indulgences, Nov. 14, 1815, granted—

i. THE INDULGENCE OF 100 DAYS to the faithful, for each day that they practise this devotion fervently and with a contrite heart; and—

ii. THE PLENARY INDULGENCE to those who shall have practised it at least twenty times, provided that, being truly contrite, having Confessed and Communicated, they visit a church and pray there according to the intention of the Sovereign Pontiff.

Order to be observed in this devotion, commencing Nov. 29, and ending Dec. 23.

OFFERING AND PRAYER, TO BE SAID EVERY DAY.

In lowly reverence at thy feet we bow, great Mother of our God, most holy Mary, advocate of sinners; by the merits of thy Divine Son's Precious Blood, shed for us sinners, and by the intercession of thy well-beloved servant, holy Catherine, humbly praying thee to gain us by thy prayers true fervor of spirit in this our holy exercise, and the grace to walk in the way of all thy virtues, after the example of St. Catherine, to the honor and glory of Jesus Christ, thine only Son our Saviour. In thy tender pity look not on our sins, forget our monstrous ingratitude, finding for us a refuge in the depths of thy loving kindness; and for that great love wherewith thou didst ever love thy faithful servant Catherine, obtain for us the remission of our sins, that so we may hope confidently to attain all that we desire for our spiritual wants. Amen.

For the first day.

With holy Catherine we purpose now to

praise the great Mother of our God, in honor of her Sacred Delivery, saying to her these forty Angelical Salutations and forty Benedictions, thereby to obtain her powerful aid at the hour of our death, and a true contrition for our sins, that so we may pass from this land of our pilgrimage to eternal joys.

For the other days.

Still will we praise the great Mother of our God, in honor of her Sacred Delivery, with these forty Angelical Salutations and forty Benedictions, to obtain thereby her powerful aid at the hour of our death, and true contrition for our sins, that so we may pass from this land of our pilgrimage to eternal joys.

For the last day.

To-day we shall end this exercise, praising yet once again the great Mother of our God, in honor of her Sacred Delivery, with these forty Angelical Salutations and forty Benedictions, thereby to obtain her powerful aid at the hour of our death, and true contrition for our sins, that so we may pass from this land of our pilgrimage to eternal joys.

FOR THE FIRST DECADE.

Whilst saying the first ten *Ave Maria* and ten Benedictions, we will meditate on the ineffable mystery of the Incarnation of the Eternal Word, and the great dignity of the Virgin who was elected to be the Mother of the Highest.

Ave Maria ten times, and after each Ave say,

Blessed be that hour, Mary, when thou didst become Mother of Jesus, Son of God.

FOR THE SECOND DECADE.

Whilst saying the second ten *Ave Maria* and ten Benedictions, we will meditate on the humility of the King of heaven, who for his birthplace chose a poor stable, and on the joy of Mary when first she saw the only begotten of the Father, the Fruit of her womb.

Ave Maria ten times, and after each,

Blessed be that hour, Mary, when thou didst bring forth Jesus, the Son of God.

FOR THE THIRD DECADE.

Whilst saying the third ten *Ave Maria* and

ten Benedictions, we will fix our minds in devout contemplation on the exact carefulness of Mary, fulfilling perfectly the offices of Martha and of Magdalene, whilst contemplating her Son as her Redeemer, and at the same time ministering to him as her Child.

Ave Maria ten times, and after each,

Blessed be that hour, Mary, when thou didst give suck to Jesus, Son of God.

FOR THE FOURTH DECADE.

Whilst saying the fourth ten *Ave Maria* and ten Benedictions, we will devoutly ponder on the great reverence with which Mary embraced and pressed to her very heart, rather than to her bosom, kissed and adored her God and ours, made man for love of us; then with great awe and devout affection we will say *Ave Maria*.

Ave Maria ten times, and after each,

Blessed be that hour, Mary, when thou didst embrace Jesus, Son of God.

Then say,

Praise to our God, because in imitation of St.

Catherine we { have begun (*1st day*) } this holy
 { continue (*other days*) } exercise.
 { have ended (*last day*) }

We pray the Queen of Angels for these our thousand *Ave Maria* and thousand Benedictions

which we { say } that the
 { have said (*last day*) } Mother may
 obtain of the Infant which is born of her these two blessings only, viz., the first, in life, grace to repent us truly of our sins; the second, in death, certain salvation. Wherefore let every such one here present say heartily with St. Catherine:

Do thou, then, our Advocate, turn on us the eyes of thy tender mercy; and after this our exile show us Jesus, the blessed Fruit of thy womb, O merciful, O tender, O sweet Virgin Mary.

Then say the Litany B. V. M., and then,

V. Make me worthy to praise thee, Virgin ever-blessed.

R. Give me strength to overcome all thine enemies.

Let us pray

God, who by the message of an angel didst will that thy Divine Word should take to himself human flesh in the womb of the Blessed Virgin Mary; grant unto us thy suppliants that we, who believe her to be verily and indeed Mother of God, may be aided by her intercession with thee.

Visit us, O Lord, we beseech thee, and cleanse our hearts within us; that our Lord Jesus Christ thy Son may, when he comes with all his saints, find a dwelling-place prepared for himself within us. Who with thee liveth and reigneth for ever and ever. Amen.

EJACULATION, “DEAREST HEART OF JESUS, MAKE ME LOVE THEE EVER MORE AND MORE.”

EJACULATION, “SWEET HEART OF MARY,” ETC.

At the humble prayer of a pious promoter of the devotion to the sacred heart of Mary, our Sovereign Pontiff Pius IX., by a decree of the S. Congr. of Indulgences, dated Sept. 30, 1852, granted to the faithful—

i. THE INDULGENCE OF 300 DAYS, every

time they say, with contrition and devotion, the following ejaculation.

ii. THE PLENARY INDULGENCE, once a month, to all who say it daily devoutly for a month; provided that, after Confession and Communion, they visit a church or public oratory, and pray there according to the mind of His Holiness.

THE EJACULATION.

Sweet Heart of Mary, be my salvation.

Or else,

Sweet Heart of Marie,

My salvation be.

PRAYERS FOR EVERY DAY OF THE WEEK, WITH THREE "AVE MARIA," ETC.

Pope Pius VII. of holy memory, at the prayer of the Chapter of the Basilica of St. Mary in Cosmedin in Rome, by a Rescript of the S. Congr. of Indulgences, dated June 21, 1808, kept in the Archivium of the said Basilica, granted—

i. THE INDULGENCE OF 300 DAYS, once a day, to all the faithful who, with contrite

hearts, say the following prayers to our Blessed Lady, extracted from the spiritual works of the sainted Bishop Alphonsus Maria de' Liguori, each on that day of the week to which it has been assigned, together with three *Ave Maria*, with the intention of making her some reparation for the many blasphemies which have been, and are daily uttered against her, not only by unbelievers, but even by bad Christians.

ii. THE PLENARY INDULGENCE once a month, to all who say these prayers, with three *Ave Maria*, daily for a whole month, with the intention above named, on any one day when, after having Confessed and Communicated, they shall pray to God for the Holy Church, &c.

PRAYER FOR SUNDAY.

See, Mother of my God, at thy feet a wretched sinner, who has recourse to thee, and puts his trust in thee. I am not worthy that thou shouldst even cast thine eyes upon me; yet well I know that thou, beholding Jesus thy Son dying for sinners, dost thyself yearn exceedingly to save them. O Mother of Mercy,

look on my miseries and have pity. Men say thou art the refuge of the sinner, the hope of the desperate, the aid of the lost: be thou then my refuge, hope, and aid. It is thy prayers which must save me. For Jesu's tender love be thou my help, reach forth thy hand to the poor fallen wretch who cries to thee for succor. I know that thy heart delights to aid the sinner when thou canst; help me, then, thou who canst. My sins have forfeited the grace of God and my own soul. Behold me in thy hands; O tell me what to do that I may regain my Saviour's grace, and lo, I do it. My Saviour bids me go to thee for help; he wills that I should seek thy tender pity's refuge, that so, not thy dear Son's merits only, but thine own prayers too, may unite to save me. To thee, then, I have recourse: pray thou to Jesus for me; and make me know and feel what thou canst do for one who trusts in thee. Be it done unto me according to my hope. Amen.

Then say three Ave Maria to the Blessed Virgin Mary, in reparation for the blasphemies uttered against her.

PRAYER FOR MONDAY.

Most holy Mary, Queen of Heaven, I, who was once the slave of Satan, now dedicate myself to thy service forever; wherefore, to honor and to serve thee while I live, I give thee all myself. Accept me for thy willing servant, nor cast me from thee as I merit. Mother, in thee I set all my hope. All blessing and thanksgiving be to God, who in his mercy giveth me this trust in thee. True it is that once I was miserably fallen in sin. But for Jesu's merits, and by thy prayers, I hope God pardoned me my sins. Yet it is not enough, my Mother, to be forgiven, whilst the thought appals me that I may still lose the grace of God. Danger is ever nigh; the devil sleeps not; temptations fresh assail me. Protect me, then, my Sovereign Mistress; help me in the assaults of hell. O never, never let me sin again, or offend Jesus thy Son. No never, never more suffer me to lose my soul, heaven, and my God, by sin. For this one grace I ask thee, Mary; this I desire; this

may thy prayers obtain for me. Such is my hope. Amen.

The three Ave Maria as before.

PRAYER FOR TUESDAY.

Holiest Mary, Mother of Goodness, Mother of Mercy, when I reflect upon my sins and upon the moment of my death, trembling and confusion then possess me wholly. My sweetest Mother, in the Blood of Jesus, in thy intercession are my hopes. Comforter of the sad, abandon me not at my death-agony; fail not to console me in that great affliction. If even now I am so appalled by remorse for sin committed, the danger of a relapse, and strictness of thy judgments, how will it be with me then? Mother, before death o’ertake me, gain for me great sorrow for my sins, a true amendment and constant fidelity to God in all my life that yet remains to me. And when indeed mine hour is come, then do thou, Mary, be my hope, be thou mine aid in the anguish wherein my soul will be o’erwhelmed; when the enemy sets before my face my sins, O comfort me then, that I may not despair.

Obtain for me at that moment to invoke thee often, that with thine own sweet name and thy most holy Son's upon my lips, I may breathe forth my spirit. This grace thou hast granted to many of thy servants: let me not fail of this my hope and my desire.

The three Ave Maria as before.

PRAYER FOR WEDNESDAY.

Mother of God, most holy Mary, how oft by sin have I merited hell! Ere now the judgment had gone forth against my first mortal sin, hadst not thou in thy tender pity stayed awhile God's justice, and then drawn me on by thy sweetness to take confidence in thee. And oh, how very oft in dangers which beset my steps my feet had well-nigh gone, when thou, loving Mother that thou art, didst preserve me by the graces thou by thy prayers didst win me. My Queen, what will thy pity and thy favors still avail me, if in my wilfulness I perish in the flames of hell? Hear thou yet once again. True though it be that once I loved thee not, now, next to God, I love thee before all. Wherefore henceforth for ever

suffer me not to turn away contemptuous from thee and from that God who through thee hath granted me so many mercies. Lady most worthy of all love, let it not be that I thy child hate thee and curse thee for ever racked in endless torments. What, thy servant, thy child, damned to hell-fire, who loves thee? Canst thou bear to see it? O Mary, say not so!—say not I ever can be lost! Yet lost am I assuredly if I abandon thee. But where is he who will have heart to leave thee? Who ever can forget the love which thou hast ever borne me? No: impossible it is for him to perish who hath recourse to thee; and who with loyal heart commits himself to thee. Only save me from myself, my Mother, or I am lost! Let me but cling to thee! Save me, my hope! Save me from hell; and before hell itself, save me from sin, which alone gives hell its terrors.

The three Ave Maria as before.

PRAYER FOR THURSDAY.

Queen of Heaven, sitting enthroned above the nine choirs of angels nighest to God, from

this vale of tears I, poor sinner, hail thee, praying thee in thy love, to turn on me those gracious eyes of thine. See, Mary, see the dangers wherein I dwell, and shall ever dwell whilst I live upon this earth. I may yet lose my soul, paradise, and God. In thee, Lady, is my hope. I love thee; and I sigh after the time when I shall see thee and praise thee in heaven's courts. O Mary, when will come that blessed day that I shall see myself safe at thy feet? When kiss that hand so oft outstretched to minister to me graces? Alas, too true it is, my Mother, that in my life I have ever been an ingrate; but when I reach heaven's haven, there will I love thee every moment of a whole eternity, and make thee reparation in some sort for my ingratitude by ever blessing and praising thee. Thanks be to God for that he hath vouchsafed to me such trust in Jesu's Precious Blood and in thy powerful intercession. For this heaven thy true lovers have ever hoped, nor has any one of them been defrauded of his hope. No: neither shall I be deceived of mine. O Mary, pray to thine own Son Jesus, and I will pray him

too, by all the merits of his Passion, to strengthen and increase this hope.

The three Ave Maria as before.

PRAYER FOR FRIDAY.

Mary, of all creation noblest, highest, purest, fairest, holiest work of God ! Oh that all men knew thee, loved thee, my Queen, as thou deservest to be loved ! Yet great is my consolation, Mary, that there are blessed souls in heaven's courts, and just souls still on earth, whose hearts thou leadest captive with thy beauty and thy goodness. But above all I joy in this, that our God himself loves thee alone more than all men and angels. I too, loveliest Queen, I miserable sinner, dare to love thee, mean though my love be ; I would I had a greater love, a more tender love : this thou must gain for me, since to love thee is the surest mark of predestination, and a grace which God vouchsafes the children of salvation. Then too, my Mother, when I reflect upon the debt I owe thy Son, I see his love for me demands for him of me naught less than immeasurable love. Do thou, then, whose

desire it ever is to see him solely loved, pray that I may have this grace :—great love of Jesus Christ. Obtain it, thou who obtainest what thou wilt. Nor goods of earth, nor honors, nor riches do I covet, but that which thine own heart desires most,—to love my God alone. O, can it ever be thou wilt not aid me in a desire so acceptable to thee? Impossible! even now I feel thy help, even now thou prayest for me. Pray, Mary, pray ; nor ever cease to pray, till thou dost see me safe in paradise, sure of possessing and of loving my God, and thee, my dearest Mother, for ever and for ever. Amen.

The three Ave Maria as before.

PRAYERS FOR SATURDAY.

Mary most holy, on the one hand I see the graces thou hast obtained for me ; and on the other, the ingratitude I have shown thee. The ingrate is unworthy of all favors ; and yet not for this will I distrust thy mercy. Great Advocate, have pity on me. Thou, Mary, art the stewardess of every grace which God vouchsafes us sinners, and therefore did he make thee mighty, rich, and kind, that so thou mightst succor us. Behold me now, then, *willing*

my salvation : in thy hands I place it ; to thee I here consign my soul. I *will* to be of those who are thy special servants ; cast me not, then away. Thou goest up and down seeking the wretched, to console them. Cast not away, then, this poor wretched sinner who hast recourse to thee. Speak for me, Mary ; thy Son grants what thou askest. Take me beneath thy shelter, and it is enough ; because with thee to guard me I fear no ill. No, not my sins ; because thou wilt obtain God's pardon for them : no, not yet devils ; because thou art far mightier than hell : no, nor my Judge Jesus Christ ; for at thy prayer he will lay by his wrath. Protect me, then, my Mother ; obtain for me pardon of my sins, love of Jesus, holy perseverance, good death, and paradise. Too true, I merit not these graces ; yet do thou only ask them of our God, and lo, they shall be mine. Pray, then, to Jesus for me. Mary, my Queen, in thee I trust ; in this trust I rest, I live ; in this trust I hope to die. Amen.

The three Ave Maria as before ; then the Litany of B. V. M., for which there is the Indulgence.

PRAYER, "MOTHER OF GOD," ETC., WITH THE
"SALVE REGINA" THREE TIMES, ETC.

The same Pope Pius VII., in his desire that all the faithful should by means of various devotional exercises have recourse with confidence to most holy Mary, praying her to obtain for us grace to live as becometh good Christians, and so obtain everlasting salvation, granted, by a decree of the S. Congr. of Indulgences of May 15, 1821—

i. THE INDULGENCE OF 300 DAYS, once a day, to all who, with contrite heart and with devotion, say the following prayer, with the *Salve Regina* three times.

ii. THE PLENARY INDULGENCE to all who practise this pious exercise once a day for a month, on any one day in that month when, after Confession and Communion, they visit some church or public oratory, and pray to God according to the intention of the Sovereign Pontiff.

The prayer prescribed, "Mother of God," &c., is the same as that above for Wednesday, p. 743. The *Salve Regina* three times is added

at the end of this prayer to gain the Indulgence just mentioned.

PRAYER, “VIRGIN MOST HOLY,” WITH THREE
“AVE MARIA.”

Pope Leo XII., by a decree of the S. Congr. of Indulgences of August 11, 1824, besides confirming—

i. THE INDULGENCE OF 100 DAYS already granted in the year 1804 by Pope Pius VII. to all the faithful who say with contrite hearts, in honor of most holy Mary, the following prayer with three *Ave Maria*, granted by a fresh Rescript of the same S. Congr. of May 10, 1828.

ii. A FURTHER INDULGENCE OF 100 DAYS to the said devotion.

THE PRAYER.

Virgin most holy, Mother of the Word Incarnate, Treasuress of graces, Refuge of us wretched sinners; to thy Mother's love we fly, asking of thee grace ever to do God's will and thine own. Into thy holiest hands we commit our hearts; beseeching thee for health of soul

and body, in certain hope that thou, most loving Mother, wilt hear our prayer. Wherefore with lively faith we say

Ave Maria three times.

Let us pray.

Defend, O Lord, we beseech thee, us thy servants from all infirmities both of body and soul, through the intercession of the Blessed Mary ever Virgin; and in thy goodness mercifully protect from all the snares of their enemies all who with their whole heart humbly bend the knee before thee. Through Christ our Lord. Amen.

THREE PRAYERS WITH THREE "AVE MARIA."

Pope Leo XII., by an autograph Rescript of October 21, 1823 (kept in the Archivium of the FF. Minor Observants in Rome), granted to all the faithful—

i. THE INDULGENCE OF 100 DAYS, every time they say the following three short prayers, with three *Ave Maria*, to the Blessed Virgin, to ask her protection in the practice

of every Christian virtue, and especially the virtue of chastity.

To all who shall say them daily for a month together, he granted at the end of the month—

ii. THE PLENARY INDULGENCE, on any one day when, after Confession and Communion, they pray according to the intention of the Sovereign Pontiff.

THE THREE PRAYERS.

i. Holiest Virgin, with my whole heart I worship thee above all angels and saints in paradise. Daughter of the eternal Father, to thee I consecrate my soul and all its powers.

Ave Maria.

ii. Holiest Virgin, with my whole heart I worship thee above all angels and saints in paradise. Mother of the Only-begotten Son, to thee I consecrate my body with all its senses.

Ave Maria.

iii. Holiest Virgin, with my whole heart I worship thee above all angels and saints in paradise. Spouse of the Holy Ghost, to thee

I consecrate my heart and all its affections, praying thee to gain for me of the ever-blessed Trinity all the means I need for my salvation.

Ave Maria.

CHAPLET OF TWELVE STARS.

Pope Gregory XVI., of blessed memory, by a Rescript of Jan. 8, 1838, kept in the Archivium of the Fathers of the Pious Schools at St. Pantaleon in Rome, granted to all the faithful—

THE INDULGENCE OF 100 DAYS every time they devoutly say the following Chaplet of the Twelve Stars of the Blessed Virgin, composed by St. Joseph Calasantius, founder of these schools, who used to make his scholars repeatedly say them.

THE CHAPLET.

All praise and thanksgiving be to the ever-blessed Trinity, who hath manifested to us Mary, ever Virgin, clothed with the sun, with the moon beneath her feet, and on her head a mystic crown of twelve stars.

R. For ever and ever. Amen.

Let us praise and give thanks to God the Father, who elected her for his Daughter

R. Amen.

Pater noster.

Praise be to God the Father, who predestined her for the Mother of his Son.

R. Amen.

Ave Maria.

Praise be to God the Father, who saved her from all stain in her conception.

R. Amen.

Ave Maria.

Praise be to God the Father, who on her birthday decked her with his choicest gifts.

R. Amen.

Ave Maria.

Praise be to God the Father, who gave her Joseph for her pure spouse and companion.

R. Amen.

Ave Maria and Gloria Patri.

Let us praise and give thanks to God the Son, who chose her for his Mother.

R. Amen.

Pater noster.

Praise be to God the Son, who became Incarnate in her bosom, and abode in her nine months.

R. Amen.

Ave Maria.

Praise be to God the Son, who was born of her, and gave to her her milk wherewith to nourish him.

R. Amen.

Ave Maria.

Praise be to God the Son, who in his childhood willed that Mary should teach him.

R. Amen.

Ave Maria.

Praise be to God the Son, who revealed to her the mysteries of the redemption of the world.

R. Amen.

Ave Maria and Gloria Patri.

Let us praise and give thanks to God the Holy Ghost, who made her his Spouse.

R. Amen.

Pater noster.

Praise be to God the Holy Ghost, who first revealed to her his name of Holy Ghost.

R. Amen.

Ave Maria.

Praise be to God the Holy Ghost, through whose operation it was that she became at once Virgin and Mother.

R. Amen.

Ave Maria.

Praise be to God the Holy Ghost, through whom she became the living temple of the Most Holy Trinity.

R. Amen.

Ave Maria.

Praise be to God the Holy Ghost, by whom she was exalted in heaven high above all creatures.

R. Amen.

Ave Maria and Gloria Patri.

For the Holy Catholic Church, for the propagation of the faith, for peace among Christian princes, and for the uprooting of all heresy, we will say,

Salve Regina, &c.

PRAYER TO THE BLESSED VIRGIN AND TO ST.
ANNE.

Pope Pius VII., by a Rescript of the S. Congr. of Indulgences, of January 10, 1815, granted to the faithful—

i. THE INDULGENCE OF 100 DAYS, every time that, with contrite heart and devotion, they say the following prayer in honor of the most holy Virgin and her mother, St. Anne.

ii. THE PLENARY INDULGENCE to those who shall say this prayer at least ten times every month, on the Feast of St. Anne, July 26, provided that, being truly penitent, they do on that day, after Confession and Communion, devoutly visit a church and pray according to the intention of the Sovereign Pontiff.

Hail to thee, Mary, full of grace, the Lord is with thee; be thy grace with me. Blessed art thou amongst women, and blessed be holy Anne thy mother, from whom, O Virgin Mary, thou didst come forth, stainless and sinless; then of thee was born Jesus Christ, Son of the living God. Amen.

MONTH OF MAY.

It is a well-known devotion, to consecrate to the most holy Mary the month of May, as the month most beautiful and full of bloom in the whole year. This devotion has long since prevailed throughout Christendom ; and it is in usage in Rome not only in private families, but as a public devotion in very many churches.

Pope Pius VII., in order to animate all Christian people to the practice of a devotion so tender and agreeable to the most blessed Virgin, and calculated to be of such great spiritual benefit to themselves, granted, by a Rescript of the *Segretaria* of the Memorials, March 21, 1815 (kept in the *Segretaria* of his Eminence the Cardinal-Vicar), to all the faithful of the Catholic world, who either in public or in private should honor the Blessed Virgin with some special homage or devout prayers, or the practice of other virtuous acts—

i. THE INDULGENCE OF 100 DAYS for each day.

ii. THE PLENARY INDULGENCE, once in this month; to be gained on that day when, having

Confessed and Communicated, they shall pray to God for the Holy Church, &c.

These indulgences were confirmed for ever by the same holy Pontiff, through the medium of the S. Congr. of Indulgences, June 18, 1822.

PRAYER, "AVE AUGUSTISSIMA," TO OUR LADY
FOR PEACE.

In order to encourage the faithful to have frequent recourse to the most Holy Virgin, imploring her most efficacious aid in difficulties, his Holiness Pope Pius IX., by a decree of the S. Congr. of Indulgences, of Sept. 23, 1846, grants—

i. THE INDULGENCE OF 100 DAYS to all the faithful, as often as they say, with contrite hearts and devotion, the following prayer.

ii. THE PLENARY INDULGENCE, to all who say it at least once a day for a month, on any one day in the said month when, after Confession and Communion, they visit some church or public oratory, and pray there according to the mind of the Sovereign Pontiff.

Hail, Empress, Queen of Peace; hail, holi-

est Mother of God ; by the Sacred Heart of Jesus thy Son, the Prince of Peace, cause his anger to cease from us, that so he may reign over us in holy peace. Be mindful, Mary, tenderest Virgin, that from of old never hath it been heard that he who asks thy prayers was forsaken of God. In this lively trust I come to thee. Cast not my words behind thee, Mother of the Word ; but in thy loving-kindness hear and do, gentle, tender, sweet Virgin Mary.

PRAYER, "O DOMINA MEA!"

Our Sovereign Pontiff Pius IX., at the prayer of the Father-General of the Society of Jesus, granted, by a decree of the S. Congr. of Indulgences, of August 5, 1851—

i. THE INDULGENCE OF 100 DAYS, to be gained once a day, by saying, morning and evening, with contrite heart, one *Ave Maria*, with the accompanying Prayer and Ejaculation, *O Domina mea ! &c.*, for the purpose of imploring the aid of the most holy Virgin in temptations, especially in those against chastity.

ii. THE PLENARY INDULGENCE, once a month, to all who keep up this devotion for a month together, on any one day in the month, provided that after having Confessed and Communicated, they visit a church or public oratory, and pray there according to the mind of his Holiness. He granted also—

iii. THE INDULGENCE OF FORTY DAYS, every time any one, when assaulted by any temptation, shall have recourse to the most holy Virgin solely with the ejaculation, *O Domina mea! O Mater mea! Memento, &c.*

PRAYER.

My Queen! my Mother! I give thee all myself; and to show my devotion to thee, I consecrate to thee this day eyes, ears, mouth, heart, myself wholly, without reserve. Wherefore, good Mother, as I am thine own, keep me, guard me, as a thing of thine, thine own possession.

EJACULATION.

My Queen! my Mother! remember I am thine own.

Keep me, guard me, as a thing of thine,
thine own possession.

Three Ejaculations.

Jesus, Mary, Joseph, I give you my heart
and my soul.

Jesus, Mary, Joseph, assist me in my last
agony.

Jesus, Mary, Joseph, let my soul send forth
her last sigh in peace, with you to aid me.

PRAYER, "O BEATA VIRGO," ETC.

Our Sovereign Pontiff, Pius IX., at the
prayer of several devout persons, vouchsafed
to grant, by a Rescript of the *Segretaria* of
the Memorials, dated May 19, 1854—

THE INDULGENCE OF FIFTY DAYS, every
time that, with contrite heart, the following
prayer is said to the most holy Virgin, ex-
tracted from the eighteenth Sermon of St.
Augustine, *De Sanctis*.

PRAYER.

Mary, Virgin ever blessed ! who can worthi-
ly repay thee just thanks, or herald forth thy
praises, who, by the assent of thy single will,

didst rescue a fallen world? What honors can the weakness of our human nature pay to thee, which, by thy intervention alone, hath found the way to restoration? Accept, then, such poor thanks as we have here to offer, unequal to thy merits though they be; and receiving our vows, obtain by thy prayers the remission of our offences. Carry thou our prayers within the sanctuary of the heavenly audience, and bring forth from it the medicine of our reconciliation. Through thee may that be pardoned which through thee we bring before God; and that be granted which we ask with faithful heart. Accept our offerings, grant us our petitions, pardon us what we fear; for thou art the sole hope of sinners. Through thee we hope for the forgiveness of our shortcomings; and in thee, most blessed one, is the hope of our reward. Holy Mary, succor the wretched, help the faint-hearted, comfort the sorrowful, pray for the people, shield the clergy, intercede for the devout female sex, let all feel thy helping hand who celebrate thy holy commemoration. Be thou at hand, ready to aid our prayers, when we

pray; and return to us laden with the answers we desire. Make it thy care, blessed one, to intercede ever for the people of God—thou who didst deserve to bear the Redeemer of the world, who liveth and reigneth for ever and ever. Amen.

LITTLE CHAPLET

IN HONOR OF THE IMMACULATE HEART OF MARY.

His Holiness, Pope Pius IX., in order that the fervor of the devotion of the faithful might be the more inflamed towards the Sacred and Immaculate Heart of Mary, granted, at the prayer of the Bishop of Verona—

i. THE INDULGENCE OF 300 DAYS, once a day, to every one who should say with contrite heart the following little chaplet.

ii. THE PLENARY INDULGENCE to all who have the devout custom of saying it once a day; to be gained once a month, on the day when, after having Confessed and Communicated, they visit a church or public oratory, and pray there for a while, according to the mind of his Holiness.

THE LITTLE CHAPLET.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

V. Gloria Patri, &c.

R. Sicut erat, &c.

I.

Virgin Immaculate, who, conceived without sin, didst direct every movement of thy pure heart to that God who was ever the object of thy love, and who wast ever most submissive to his will, O obtain for me the grace to hate sin with my whole heart, and learn of thee to live in perfect resignation to the will of God.

One Pater noster, seven Ave Maria.

Heart of Mary, pierced with pain, make my heart all on fire with the love of God.

Or else,

My heart, O heart of Mary,
Sore pierced for me with pain,
With burning fire of charity,
Cleanse thou from sinful stain.

II.

I marvel, Mary, at thy deep humility, whereby thy blessed heart was troubled at the

gracious message brought thee by Gabriel the Archangel, how that thou wast chosen Mother of the Son of God Most High, and didst then proclaim thyself his humble handmaid; wherefore, in great confusion at my pride, I ask thee for the grace of a contrite humbled heart, that, knowing my own misery, I may obtain that crown of glory promised to the true humble heart.

One Pater, &c.; Heart of Mary, &c.

III.

Sweetest heart of Mary, treasure-house most precious, wherein this Virgin blest did keep the words of Jesus, pondering on the lofty mysteries she heard from her Son's lips, whereby she learned to live for God alone; how doth my ice-bound heart confound me! O Mother dearest, get me grace so to meditate within my heart upon God's holy law, that I may strive to follow thee in the fervent practice of every Christian virtue.

One Pater, &c.; Heart of Mary, &c.

IV.

Glorious Queen of the martyr band, whose

sacred heart was reft in thy Son's bitter Passion by the sword whereof the holy old man Simeon prophesied, gain for my heart true courage and a holy patience to bear well the troubles and mishaps of this poor life, that so, crucifying my flesh with its desires whilst following the mortification of the cross, I may indeed show myself a true son of thine.

One Pater, &c. ; Heart of Mary, &c.

V.

O Mary, Mystic Rose, whose loving heart, burning with living fire of charity, didst accept us for thy sons at the cross's foot, becoming thus our tender Mother; make me feel the sweetness of that Mother's heart of thine, and thy strong power with Jesus, that when menaced by the perils of this mortal life, and most of all in the dread hour of death, my heart, united with thine own, may love my Jesus then and through all ages. Amen.

One Pater, &c. ; Heart of Mary, &c.

Now let us betake ourselves to the Most Sacred Heart of Jesus, that he may inflame us with his holy love.

O Divine Heart of Jesus, to thee I consecrate myself, full of deep gratitude for the many blessings I have had, and daily have, from thy boundless charity. With my whole heart I thank thee that, in addition to them all, thou hast vouchsafed to give me thine own Mother to be my Mother also, in the person of the beloved disciple consigning me to her; then let my heart ever burn with love for thee, finding in thy sweetest Heart its peace and sure repose.

CHAPLET OF THE SEVEN DOLORS.

It was about the year 1233 that seven holy men of noble birth, by name Bonfiglio, Monaldio, Bonagiunta, Manetto, Amadeo, Uguccio, and Alessio Falconieri, withdrew from the city of Florence into the solitude of Mount Senario, afterwards receiving from the Church the appellation of the "Seven Blessed Founders." For it was in that solitude that, passing their days in the constant exercise of prayer, penitence, and other virtues, they, by

a special revelation from the Blessed Virgin, instituted the Order called "Servants of Mary," taking for the object of their institution, meditation on the bitter pains she suffered in the Life, Passion, and Death of her Son Jesus, and undertaking to promulgate this devotion amongst Christian people. One of the devout practices which they made use of for their purpose was a Chaplet or Rosary of Seven Divisions, in remembrance of the seven principal Dolors of the Blessed Virgin, which were to form the subject of the reciter's meditation according to his ability; the prayers to be said during such meditation being one *Pater Noster* and seven *Ave Maria* for each division, with three more *Ave Maria* at the end of all, in honor of the tears shed by the same most holy Virgin in her Dolors. This devout prayer, so acceptable to our most holy Sorrowful Mother, and so useful to Christian souls, was propagated throughout the Christian world by these Servants of, Mary; and it afterwards received much encouragement from Pope Benedict XIII., who, in order to induce more of the faithful to

adopt it, granted, by his Brief *Redemptoris* of Sept. 26, 1724—

i. THE INDULGENCE OF 200 DAYS, for every *Pater noster*, and the same for every *Ave Maria*, to every one who, having Confessed and Communicated, or at least made a firm resolution to Confess, should say this Chaplet in the churches of the Order of the Servants of Mary.

ii. THE SAME INDULGENCE OF 200 DAYS may be gained by saying it everywhere on Fridays, and—

iii. THE INDULGENCE OF 100 DAYS, on any other day; and lastly the same Pope added—

iv. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to any one who says this Chaplet either alone or in company with others.

Afterwards Pope Clement XII., “that the faithful might often recollect and sympathize with the Dolors of Mary,” confirmed by his Bull of *Unigeniti*, December 12, 1734, the before-named Indulgences, adding also the following:

v. THE PLENARY INDULGENCE and remis-

sion of all sins to every one who shall say this Chaplet daily for a month together, and shall then, after having Confessed and Communicated, pray for Holy Church, &c.

vi. THE INDULGENCE OF 100 YEARS, every time it is said, to all who say this Chaplet, being truly penitent and having Confessed, or having at least a firm resolution to Confess.

vii. THE INDULGENCE OF 150 YEARS, every Monday, Wednesday, Friday, and Feast of Obligation of the Holy Church, after having Confessed and Communicated.

viii. THE PLENARY INDULGENCE to all who say it four times a week, on any one day in the year when, after having Confessed and Communicated, they shall say the said Chaplet of Seven Dolors.

ix. THE INDULGENCE OF 200 YEARS * also to those who shall say it devoutly after their Confession.

* In some summaries of these Indulgences, and more particularly in that reprinted in Rome in 1818, we read 200 *days*, and a few lines above 150 *days*; but in the Bull above named, published at the Office of the Reverend Apostolic Chamber in 1735, we read in both places not days but years.

X. THE INDULGENCE OF TEN YEARS to those who keep one of these Chaplets about them, and are in the habit of saying it frequently, every time that, after having Confessed and Communicated, they shall hear Mass, be present at a sermon, accompany the Blessed Sacrament to the sick, make peace between enemies, bring sinners to Confession, &c., &c.; or whenever, saying at the same time seven *Pater noster* and seven *Ave Maria*, they shall do any spiritual or temporal good work in honor of our Lord Jesus Christ, the Blessed Virgin, or their Patron Saint.

All these indulgences were confirmed by decrees of the S. Congr. of Indulgences issued at the command of Pope Benedict XIV. on January 16, 1747, and Clement XIII., March 15, 1763. It is, however, requisite, in order to gain these Indulgences, that these Chaplets should be blessed by the Superiors of the Order of the Servants of Mary, or by other priests of the Order deputed by them; and when blessed, they cannot be sold or lent for the purpose of communicating these Indulgences to others, in which case they would be

deprived of their blessing. See the above-named Brief of Benedict XIII.

WAY OF SAYING THE CHAPLET.

Act of Contrition.

Saviour, my sole and only love, see me before thy Divine Presence standing all confusion by reason of the many greivous injuries I have done thee. With my whole heart I ask thy pardon for them; repenting of them out of thy pure love, and at the thought of thy great goodness hating and loathing them above every other evil of this life. I would that I had died a thousand times ere ever I had offended thee; but now most firmly am I resolved rather to lose my life by every death than offend thee again. My Jesus crucified, I firmly purpose to cleanse my soul forthwith by thy most Precious Blood in the Sacrament of Penance. And thou, most tender Virgin, Mother of Mercy and Refuge of the sinner, do thou by thy bitter pains obtain for me the pardon of sins; whilst I, praying according to the mind of so many holy Pontiffs for the indulgences granted to this holy

Rosary of thine, hope thereby to obtain remission of all pains due to my many sins.

i. With this trust laid up within my heart, I begin my meditation on the *First Sorrow*, when Mary, Virgin Mother of my God, presented Jesus, her only Son, in the Temple, laid him in the arms of holy aged Simeon, and heard his word of prophecy, "This thy Son shall be a sword of pain to pierce thine own heart," foretelling thereby the Passion and Death of her Son Jesus.

One Pater noster and seven Ave Maria.

ii. The *Second Sorrow* of the Blessed Virgin was when she had to fly into Egypt by reason of the persecution of cruel Herod, who impiously sought to slay her well-beloved Son.

One Pater noster and seven Ave Maria.

iii. The *Third Sorrow* of the Blessed Virgin was when, after having gone up to Jerusalem at the Paschal Feast with Joseph her spouse and Jesus her beloved Son, she lost him on her return to her poor house, and for three days bewailed the loss of her sole-beloved One.

One Pater noster and seven Ave Maria.

iv. The *Fourth* Sorrow of the Blessed Virgin was when she met her most loving Son Jesus carrying on his tender shoulders the heavy cross whereon he was to be crucified for our salvation.

One Pater noster and seven Ave Maria.

v. The *Fifth* Sorrow of the Blessed Virgin was when she saw her Son Jesus raised upon the cross's tree, and all his Sacred Body pour forth Blood; and then, after three long hours' agony, beheld him die.

One Pater noster and seven Ave Maria.

vi. The *Sixth* Sorrow of the Blessed Virgin was when she saw the lance cleave the Sacred Breast of Jesus, her beloved Son, and received His Holy Body laid in her purest bosom.

One Pater noster and seven Ave Maria.

vii. The *Seventh* and last Sorrow of the Blessed Virgin, Queen and Advocate of us her servants, miserable sinners, was when she saw the Holy Body of her Son buried in the grave.

One Pater noster and seven Ave Maria.

Then say three Ave Maria in veneration of the tears which Mary shed in her sorrows, to obtain thereby true sorrow for sins and the holy Indulgence attached to this pious exercise.

V. Pray for us, Virgin most sorrowful.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Grant, we beseech thee, O Lord Jesus Christ, that the most Blessed Virgin Mary, thy Mother, may intercede for us before the throne of thy mercy, now and at the hour of our death, through whose most holy soul in the hour of thine own Passion the sword of sorrow passed. Through thee, Jesus Christ, Saviour of the world, who livest and reignest with the Father and the Holy Ghost for ever and ever. Amen.

ONE HOUR'S PRAYER IN THE YEAR.

Pope Clement XII., by a decree of the S. Congr. of Indulgences, Feb. 4, 1736, and Benedict XIV., by another decree of July 14, 1757, granted—

THE PLENARY INDULGENCE, once in the year, to all the faithful who on any one day should, after having Confessed and Communicated, make one hour's prayer in honor of most holy Mary sorrowing; calling to mind her sorrows, saying the Chaplet of them, or other prayers adapted to this devotion. Pope Pius VI., of blessed memory, granted this Indulgence afresh, and confirmed it for ever, July 8, 1785.

EXERCISE IN HONOR OF HER SORROWFUL
HEART.

Pope Pius VII., at the prayer of the priests of the Pious Union of the Sacred Heart of Jesus, sometimes called "Pious Union of St. Paul," granted, by a Rescript of Jan. 14, 1815, issued through the Archbishop of Philippi, at that time vicegerent in Rome, and kept in the *Segretaria* of his Eminence the Cardinal-Vicar—

THE INDULGENCE OF 300 DAYS to all Christians every time they say with devotion the following pious exercise in honor of the sorrowing heart of most holy Mary.

THE EXERCISE.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

Gloria Patri et Filio, &c.

i. I compassionate thee, sorrowing Mother, in the grief thy tender heart underwent when the holy old man Simeon prophesied to thee, Dear Mother, by the griefs of thy heart then so wounded, obtain for me the virtue of humility and the gift of holy fear of God.

Ave Maria.

ii. I compassionate thee, sorrowing Mother, for the anxiety which thy heart so sensitive underwent in the flight and sojourn in Egypt. Dear Mother, by thy heart then so sorrowful, obtain for me the virtue of liberality, specially towards the poor, and the gift of piety.

Ave Maria.

iii. I compassionate thee, sorrowing Mary, for the terrors felt by thy anxious heart when thou didst lose thy dear Son Jesus. Dear Mother, by thy heart then so agitated, obtain for me the virtue of holy chastity, and with it the gift of knowledge.

Ave Maria.

iv. I compassionate thee, sorrowing Mary, for the shock thy Mother's heart experienced when Jesus met thee as he carried his cross. Dear Mother, by that loving heart of thine, then so afflicted, obtain for me the virtue of patience and the gift of fortitude.

Ave Maria.

v. I compassionate thee, sorrowing Mary, for the martyrdom thy generous heart bore so nobly whilst thou didst stand by Jesus agonizing. Dear Mother, by thy heart then so martyred, obtain for me the virtue of temperance and the gift of counsel.

Ave Maria.

vi. I compassionate thee, sorrowing Mary, for the wound with which thy tender heart was riven when Jesu's sacred Side was cleft with the lance. Dear Mother, by thy heart then pierced through, obtain for me the virtue of fraternal charity and the gift of understanding.

Ave Maria.

vii. I compassionate thee, sorrowing Mary, for the anguish felt by thy loving heart when Jesu's Body was buried in the grave. Dear

Mother, by all the bitterness of desolation thou didst then know, obtain for me the virtue of diligence and the gift of wisdom.

Ave Maria.

V. Pray for us, Virgin most sorrowful.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Grant, we beseech thee, &c., p. 776.

SEVEN "AVE MARIA" AND FIVE "SANCTA
MATER," ETC.

Pope Pius VII., by a Brief of Dec. 1, 1815, in order to augment in all the faithful devotion towards the sorrows of most holy Mary, and the more to excite in them grateful recollection of the Passion of her Son Jesus, granted—

i. The 300 DAYS' INDULGENCE, once a day, to all who, contrite in heart, shall say seven *Ave Maria*, with the versicle to each.

Sancta Mater istud agas,
Crucifixi fige plagas
Cordi meo valide.

Or in English.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

ii. THE PLENARY INDULGENCE, once every month, and remission of all sins, to all who should have devoutly practised this pious exercise for a month together, on any one day when, after having Confessed and Communicated, they shall pray for the Holy Church, &c.

This Brief is kept in the Capitular Archivium of the cathedral of Arezzo, whose bishop made prayer to the Holy Father for the Indulgence.

PIOUS PRACTICE ON THE LAST DAYS OF THE
CARNIVAL.

Pope Pius VII., in order to augment the devotion of the faithful towards the Sacred Sorrowing Heart of most holy Mary, and at the same time to make some compensation for the many offences which are committed against God on the days of the carnival, granted, by a

Rescript given through the *Segretaria* of the Memorials, Dec. 9, 1815, and kept in the *Segretaria* of his Eminence the Cardinal Vicar—

i. THE 300 DAYS' INDULGENCE to all the faithful of the Catholic world, every time they shall assist at any devout exercise in honor of the Sorrows of most holy Mary, on the last ten days of the carnival, in any church or public oratory, or in any church of regulars of either sex, or in any oratory or chapel in monasteries, seminaries, or other pious places where prayer is wont to be made.

ii. THE PLENARY INDULGENCE to those who shall assist at this pious exercise for at least five out of the ten days: provided that, on one of these ten days, they, after having Confessed and Communicated, pray to God for the Holy Church, &c.

These Indulgences were confirmed for ever by the same Pius VII., through the S. Congr. of Indulgences, June 18, 1822.

THE HOUR OR HALF-HOUR OF PRAYER ON
GOOD FRIDAY AND OTHER FRIDAYS.

In order to engage the faithful to endeavor to give an increase of consolation to most

holy Mary in her desolation, Pius VII., by two Rescripts given through the *Segretaria* of the Memorials, Feb. 25, and March 21, 1815, kept in the *Segretaria* of his Eminence the Cardinal-Vicar, granted—

i. THE PLENARY INDULGENCE to all those, who, from three o'clock on Good Friday until midday on Holy Saturday (the hour on that day when the Holy Church invites the faithful to rejoice in the resurrection of Jesus Christ), shall, either in public or in private, keep one hour, or at least half an hour, in honor of most holy Mary in desolation, by meditating on her seven dolors, saying the Chaplet of her dolors, or any other prayers having reference to her desolation. This Indulgence is gained when, by Confession and Communion, they satisfy the precept of Paschal Communion.

ii. THE INDULGENCE OF 300 DAYS, on other Fridays, whenever, between three o'clock on that day and the dawn of Sunday, they practise this devotion.

iii. THE PLENARY INDULGENCE each month to all who have practised it every week in

the month, provided that they Confess and Communicate on one of the last days of the devotion.

All these Indulgences were confirmed by the same Pope Pius VII. for ever, through the S. Congr. of Indulgences, June 18, 1822.

SHORT PRAYER TO THE MOST HOLY VIRGIN
IN HER DESOLATION.

His Holiness Pope Pius IX., by a decree of the S. Congr. of Indulgences, of December 23 1847, vouchsafed to grant—

THE INDULGENCE OF 100 DAYS to all the faithful, every time they say with contrite heart the following prayer in honor of the most holy Virgin in her desolation.

Hail Mary, full of sorrows, the Crucified is with thee : tearful art thou amongst women, and tearful is the fruit of thy womb, Jesus. Holy Mary, Mother of the Crucified, give tears to us, crucifiers of thy Son, now and at the hour of our death. Amen.

NOVENAS OF MOST HOLY MARY

To all faithful Christians who, by themselves or with others, in church or in their own houses, shall keep any of the following Novenas, in preparation for the principal feasts of most holy Mary, Pope Pius VII., at the prayer of several holy persons, granted, by Rescripts issued through his Eminence the Cardinal-Vicar, Aug. 4 and Nov. 24, 1808, and Jan. 11, 1809 (all of which are kept in the *Segretaria* of the Vicariate)—

- i. THE INDULGENCE OF 300 DAYS, daily.
- ii. THE PLENARY INDULGENCE to all who shall assist at these Novenas every day; and shall afterwards, either on the Feast-day itself to which each Novena respectively has reference, or on some one day in its Octave, after Confession and Communion, pray to our Lord and to the Blessed Virgin, according to the pious intention of the Sovereign Pontiff.

FIRST NOVENA.

FOR THE FEAST OF THE IMMACULATE
CONCEPTION.

Come, Holy Spirit, fill the hearts of thy faithful people, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and they shall be created.

R. And thou shalt renew the face of the earth.

Let us pray.

God, who hast taught the hearts of thy faithful people by the light of thy Holy Spirit; grant us in the same Spirit to relish what is right, and evermore to rejoice in his holy comfort. Through Christ our Lord.

R. Amen.

PREPARATORY PRAYER FOR EVERY DAY OF
THE NOVENA.

Virgin most pure, conceived without sin, from thy conception fair and stainless: glorious Mary, full of grace, Mother of my God, Queen of angels and of men,—I humbly

venerate thee as Mother of my Saviour, who, though he was God, taught me by his own veneration, reverence, and obedience to thee, the honor and homage that I owe thee. Vouchsafe, I pray thee, to accept the Novena which I dedicate to thee. Thou, Mother, art the safe refuge of the penitent sinner; fit, then, it is I should have recourse to thee. Thou art the Mother of compassion; will not, then, my miseries, so manifold, move the bowels of thy mercy? Mary, my best hope after Jesus, thou canst not but accept the loving trust I have in thee; make me thy son in every deed, and not in name alone, that with a son's confidence I may cry to thee,

Show thyself a Mother.

Say nine Ave Maria and one Gloria Patri, then the following

PRAYER FOR THE FIRST DAY. *Nov. 29.*

Lo, at thy sacred feet I bow, Virgin Immaculate, the while my heart overflows with joys in unison with thine own, because, before time was, thou wast the Mother elect of the Eternal Word, and preserved stainless from the taint

of Adam's sin. For ever praised, for ever blessed be the Most Holy Trinity, who in thy conception poured out upon thy soul the riches of that matchless privilege. I humbly pray thee, gracious Mother, obtain for me grace to be triumphant over my birth-sin's bitter fruits; ah, yes! make me victorious over them, that I may never cease to love my God.

Then say the Litany of the Blessed Virgin, or else

V. All fair art thou, O Mary.

R. All fair art thou, O Mary.

V. The stain original is not in thee.

R. The stain original is not in thee.

V. Thou art the glory of Jerusalem.

R. Thou art the joy of Israel.

V. Thou art the honor of our people.

R. Thou art the advocate of sinners.

V. O Mary.

R. O Mary.

V. Virgin most prudent.

R. Mother most tender.

V. Pray for us.

R. Intercede for us to our Lord Jesus Christ.

V. In thy Conception, Virgin, thou wast immaculate.

R. Pray for us to the Father, whose Son was born of thee.

Let us pray.

O God, who, through the Immaculate Conception of a Virgin didst prepare a worthy dwelling-place for thy Divine Son; grant that, as by the anticipation of the death of the same thy Son, thou didst preserve her from all taint, so thou wouldst vouchsafe unto us that, cleansed from all sin by her intercession, we too may arrive at thine eternal glory.

O God, the Pastor and Ruler of all the faithful, graciously look upon thy servant, Pius, whom thou hast set over thy Holy Church; grant him, we beseech thee, by his word and example, so to direct those over whom thou hast placed him, that, together with the flock thou hast intrusted to his care, he may attain eternal life.

O God, our refuge and strength, who art the

source of all piety ; let the pious prayers of thy Church enter into thy presence, and grant, that what we ask in faith we may in deed obtain. Through Christ our Lord. Amen.

The same order is to be observed on all the other days of the Novena, the Prayers for the Day alone being changed. :

PRAYER FOR THE SECOND DAY. *Nov. 30.*

Mary, unsullied Lily of heavenly purity, I rejoice with thee, because from thy Conception's earliest dawn thou wast filled full of grace, and wast gifted with our reason's perfect use. I thank and I adore the Ever-blessed Trinity, who gave thee those high gifts. Lo, at thy feet I bow, my face overwhelmed with shame to see myself so poor in grace. O thou who wast filled full of heavenly grace, from that same fount of grace shed some few drops upon my soul, making me share the treasures of thy Immaculate Conception.

Litanies, &c., as before.

PRAYER FOR THE THIRD DAY. *Dec. 1.*

Mary, thou Mystic Rose of purity, my heart rejoices with thine own for the glorious triumph thou didst gain over the infernal serpent by thy Immaculate Conception, and because thy soul knew not the stains of Adam's sin. I thank and laud with my whole heart the Ever-blessed Trinity, who granted thee that glorious privilege; and I pray thee, gracious Lady, obtain for me such spiritual courage, that I too may overcome the wiles of the great enemy, nor ever stain my soul with mortal sin. Mother, be thou mine aid; standing beneath thy shelter, make me victorious over the common foe of our eternal welfare.

Litanies, &c., as before.

PRAYER FOR THE FOURTH DAY. *Dec. 2.*

Mirror of holy purity, Mary, Virgin Immaculate, great is my joy to gaze upon thy soul, and see how there were infused into it from thy Immaculate Conception all high and most perfect virtues, with all the gifts of God's Most Holy Spirit. I thank and laud the Ever-

blessed Trinity, who bestowed on thee these high honors. I pray thee, gentle Mother, let me beneath thy fostering hand show forth each Christian virtue, and so be worthy to be partaker of the gifts and graces of the Holy Ghost.

Litanies, &c., as before.

PRAYER FOR THE FIFTH DAY. *Dec. 3.*

Mary, bright Moon of purity, I rejoice with thee, because the mystery of thy Immaculate Conception first brought light and salvation to the race of man, and was the joy of a benighted world. I thank and bless the Ever-blessed Trinity, who thus did magnify and glorify the person of thy humanity. Lady, of thee I beg the grace so to profit by thy dear Son's Death and Passion, that not in vain that Precious Blood be shed for me upon the cross, but that after a holy life I may reach heaven in safety.

Litanies, &c., as before.

PRAYER FOR THE SIXTH DAY. *Dec. 4.*

Mary Immaculate, most Brilliant Star of purity, I rejoice with thee, because thy Immaculate Conception has bestowed upon the angels in Paradise the greatest joy. I thank and bless the Ever-blessed Trinity, enriching thee with that high privilege. O let me too one day enter into this heavenly joy, in the company of angels praising and blessing thee world without end. Amen.

Litanies, &c., as before.

PRAYER FOR THE SEVENTH DAY. *Dec. 5.*

Mary Immaculate, Morn of purity, with thee I rejoice, gazing in wonder upon thy soul confirmed in grace at the first moment of thy Conception, and rendered inaccessible to sin. I thank and magnify the Ever-blessed Trinity, from all our race electing thee alone to this especial privilege. Holiest Virgin, let thy mighty prayers work in my soul such utter hatred of all sin, as of our ills the worst, that I may rather die than ever again commit a mortal sin.

Litanies, &c., as before.

PRAYER FOR THE EIGHTH DAY. *Dec. 6.*

O spotless Sun, O Virgin Mary, I congratulate thee, I rejoice with thee, because in thy Conception God gave thee grace greater and more boundless than he ever shed on all his angels and his saints together, when all their merits culminated highest. I thank and marvel at the vast beneficence of the Ever-blessed Trinity, who with open hand dispensed to thee alone this privilege. O make me to correspond with the grace of God, nor ever spurn it from me. O Mother, change this heart of mine, make me in good earnest now begin to tread my penitential path.

Litanies, &c., as before.

PRAYER FOR THE NINTH DAY. *Dec. 7.*

O living Light of holiness, Sample of purity, Mary Immaculate, Virgin and Mother as soon as thou wast conceived, thou didst adore thy God, giving him thanks that in thee the ancient curse was disannulled, and blessing come again upon the sinful sons of Adam. O make this blessing kindle in my heart love towards God; and do thou fan this flame of love with-

in me, that I may ever love him more constantly, and then in heaven eternally enjoy him, there to thank and praise him more and more fervently for all his wondrous privileges conferred on thee, and to rejoice with thee for thy high crown of glory.

Litanies, &c., as before.

SECOND NOVENA.

IN PREPARATION FOR THE FEAST OF OUR LADY'S
NATIVITY.

(Commencing Aug. 30.)

Come, Holy Spirit, &c., p. 786.

Most holy Mary, Lady elect, predestined from all eternity by the Most Holy Trinity to be mother of the only-begotten Son of the Eternal Father, foretold by the Prophets, waited for by the Patriarchs, desired by all nations, Sanctuary and living Temple of the Holy Ghost, Sun without blemish, because conceived free from original sin, Mistress of Heaven and of Earth, Queen of angels—humbly prostrate at thy feet we give thee our homage, rejoicing that the year has brought

round again the memory of thy sweet Nativity : then with all our hearts we pray thee, Lady, vouchsafe in thy goodness now to come down again and be reborn spiritually in our souls, that, led captive by thy loveliness and sweetness, we may ever live united to thy most sweet and loving heart.

i. So now with nine angelic salutations here we hail thy coming, pondering the while upon the nine months thou didst pass within the cloister of thy Mother's womb; and we tell thee of thine origin from David's royal house, and how thou didst come forth to the light of heaven with high honor from the womb of holy Anna, thy most happy mother.

Ave Maria.

ii. We hail thee, heavenly Babe, white Dove of purity; who despite the serpent wast conceived free from the taint of Adam's sin.

Ave Maria.

iii. We hail thee, brightest Morn; who, forerunner of the Heavenly Sun of Justice, didst first bring light to earth.

Ave Maria.

iv. We hail thee, Elect; who like the untarnished Sun didst burst forth in the dark night of sin.

Ave Maria.

v. We hail thee, beauteous Moon; who didst shed light upon a world wrapt in the darkness of idolatry.

Ave Maria.

vi. We hail thee, dread Warrior-Queen; who, in thyself a host, alone didst put to flight all hell.

Ave Maria.

vii. We hail thee, fair Soul of Mary, who from all eternity wast God's and God's alone.

Ave Maria.

viii. We hail thee, dear Child, and we humbly worship thy most holy infant body; we venerate the sacred swaddling-clothes wherewith they bound thee, the sacred crib wherein they laid thee, and we bless the hour and the day when thou wast born.

Ave Maria.

ix. We hail thee, much-loved Infant, decked

with every virtue, immeasurably high above all saints, and therefore worthy Mother of the Saviour of the world; who, made fruitful by the Holy Spirit, didst bring forth the Incarnate Word.

Ave Maria.

PRAYER.

Infant most lovely, who by thy holy birth hast comforted the world, made glad the heavens, struck terror into hell, brought help to the fallen, consolation to the sad, salvation to the weak, joy to all men living: we pray thee, with all fervent love and gratitude, be thou spiritually reborn in our souls by means of thy most holy love; renew our spirits to thy service, rekindle in our hearts the fire of charity, bid all the virtues blossom there, that so we may find more and more favor in thy gracious eyes. Mary! be thou our Mary, and may we feel the saving power of thy sweetest name; let it ever be our comfort to call on that great name in all our troubles; be it our hope in dangers, our shield in temptation, and in death our last murmuring. *Sit*

nomen Marice mel in ore, melos in aure, et jubilus in corde. Amen. Let the name of Mary be honey in the mouth, melody in the ear, ecstasy in the heart. Amen.

V. Thy Nativity, O Virgin Mother of God,
R. Hath brought joy to a whole world.

Let us pray.

Grant to us thy servants, we beseech thee, Lord, the gift of heavenly grace; that to those, for whom the delivery of the Virgin was the commencement of salvation, this her votive festival may give increasing peace. Through, &c.

O God, &c., p. 789.

THIRD NOVENA.

IN PREPARATION FOR THE FEAST OF THE
ANNUNCIATION.

(*Commencing March 16.*)

Come, Holy Spirit, &c., p. 786.

i. With wonder I revere thee, holiest Virgin Mary; for of all God's creatures thou

wast humblest on the very day of thy Annunciation, when God himself exalted thee to the sublimest dignity of his own Mother. O mightiest Virgin, make me, wretched sinner that I am, know the depths of my own nothingness, and at once with all my heart humble myself beneath the feet of all men.

Ave Maria.

ii. When, Mary, holiest Virgin, Gabriel the archangel hailed thee in thy Annunciation, thou wast raised by God above all angel choirs; yet didst thou then confess thyself the handmaid of the Lord (*Ecce ancilla Domini*). O Mary, obtain for me true humility and angelic purity, that I may so live on earth as ever to be worthy of the blessings of my God.

Ave Maria.

iii. With thee I rejoice, O Virgin ever blest, because by the sole *fiat*, uttered by thee so lowlily, thou didst draw down from the bosom of the Eternal Father the Divine Word into thine own pure bosom. O draw, then, ever my heart to God; and with God draw grace into my heart, that I may ever bless

thy *fiat*, and with devotion cry, O mighty *Fiat*! O *Fiat* efficacious! O *Fiat* to be venerated above all *Fiat*s! (St. Thom. de Villan.)

Ave Maria.

iv. Mary, mighty Virgin, thou on thy Annunciation wast found by Gabriel the archangel on thy watch, quick to do God's will and correspond with the desires of the August Trinity for man's redemption, willing thy consent in order to redeem the world. Let me, whatever happens, good or ill, turn ever to my God, and with resignation say, *Fiat, fiat mihi secundum verbum tuum* (Be it unto me according to thy word).

Ave Maria.

v. I see that thy obedience, holiest Mary, wrought so close a bond between thy God and thee, that all creation never shall know again union so fair and perfect. (*Magis Deo conjungi, nisi fieret Deus, non potuit*: "She could not have been more united to God except by being God herself."—B. Albert. Magnus.) My soul within me faints to see how sin hath severed me from God. Help

me, then, gentle Mother, with true heart to do fit penance for my sins, that thy own loving Jesus may yet once more live in me and I in him.

Ave Maria.

vi. Beholding, holiest Mary, how by reason of thy modesty thou wast troubled when Gabriel the archangel stood before thee in thy house, I also when I come before thee am troubled for my monstrous pride; wherefore do thou, in thy incomparable humility, "which brought forth God for men, reopened paradise, and let the captive souls go free from hell beneath" (*Quæ Deum hominibus peperit, paradisum aperuit et animas ab inferno liberavit*—St. Augus., Serm. de Sanct.), draw me, I pray thee, out of the deep pit wherein my sins have cast me, enabling me to save my soul.

Ave Maria.

vii. Though my tongue is unhallowed, yet, purest Virgin, I am bold to hail thee each hour of the day: "Hail, hail, Mary, full of grace" (*Ave, ave, gratiâ plena*). From my heart I pray thee, replenish my soul some

little with that mighty grace wherewith the Holy Spirit overshadowed thee, and filled thee to the full.

Ave Maria.

viii. I believe, holiest Mary, that that mighty God, who was ever with thee from thy conception (*Dominus tecum*), is, by his Incarnation in thy purest womb, made still more closely one with thee; make it thy care, I pray thee, that I may be with that same dear Lord Jesus ever one heart and soul by means of sanctifying grace.

Ave Maria.

ix. O holiest Mary, shed over my heart and soul all heavenly benedictions, as thou thyself wast ever blest of God among all women (*benedicta tu in mulieribus*); for I have this sure hope, that if, dear Mother, thou shalt bless me while I live, then when I die I shall be blessed of God in the everlasting glory of heaven.

Ave Maria. Then the Litanies, &c.

V. The angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

Let us pray.

O God, who by the message of an angel didst will that thy Divine Word shouldst take flesh of the Blessed Virgin Mary; grant unto us thy suppliants, that we, who believe her to be verily the Mother of God, may be helped by her intercession with thee. Through, &c.

O God, &c., p. 789.

FOURTH NOVENA.

IN PREPARATION FOR THE FEAST OF THE PURIFICATION.

(Commencing Jan. 24).

Come, Holy Spirit, &c., p. 786.

i. Bright Mirror of all virtues, holiest Mary, the forty days were hardly run from thy delivery when thou, though the purest of all virgins, didst will to be presented in the Temple to be purified; O help us then, after thy likeness, to keep our hearts unstained by sin, that so we too may be made worthy one day to be

presented to our God in his eternal glorious Temple.

Ave Maria.

ii. Virgin most obedient, thou wouldst offer at thy Presentation the wonted sacrifice of women; teach us by holy living to offer ourselves, as thou didst, a living sacrifice to God, by practising every virtue.

Ave Maria.

iii. Virgin most pure, in observing the precept of the Law, thou didst despise the reproach of men; ask for us grace to keep our hearts for ever pure, however blamable the world may think us.

Ave Maria.

iv. Virgin most holy, in offering thy Son, the Word Divine, to his Eternal Father, thou didst gladden all the courts of heaven; present our poor hearts to God, that his sustaining grace may keep them ever free from mortal sin.

Ave Maria.

v. Virgin most humble, in consigning Jesus into old Simeon's holy arms, thou didst fill his

spirit full of heavenly joy; consign our hearts into God's holy keeping, that he may fill them full of his Holy Spirit.

Ave Maria.

vi. Virgin most zealous, co-operating in the salvation of the world by thy redemption of thy Son Jesus according to the Law; ransom now our poor hearts from the slavery of sin, that so they may be ever pure before the face of God.

Ave Maria.

vii. Virgin most meek, on hearing the prophecy of Simeon foretelling thy woes, thou didst humbly stoop to the good pleasure of thy God; enable us ever to be resigned to his Divine Providence, bearing all troubles with patience.

Ave Maria.

viii. Virgin most compassionate, when thou didst fill the soul of Anna the prophetess with light, by means of thy Divine Son, thou didst make her magnify the mercies of God, and recognize Jesus Redeemer of the world; enrich our spirit too with heavenly grace, that

we may rejoice indeed for all the goods which the Blood of our God has bought for us.

Ave Maria.

ix. Virgin most patient, who didst feel thy soul transfixed with sorrow when in spirit thou didst foresee all the bitter Passion of thy Son, and knowing the grief of Joseph thy Spouse for all thy sufferings, didst with thy tender words console him; pierce through and through our souls with true sorrow for our sins, that we may one day come to rejoice with thee in everlasting bliss, partakers of thy glory.

Ave Maria.

Then the Litanies, and the following Responses, &c.

V. Simeon received answer from the Holy Spirit,

R. That he should not see death till he had seen the Christ of God.

Let us pray.

Almighty, everlasting God, we humbly pray thy Majesty, that like as thine only-begotten Son was presented in the Temple in the sub-

stance o our flesh, so thou wouldst enable us to present ourselves before thee with clean hearts. Through, &c.

O God, &c., p. 789.

FIFTH NOVENA.

IN PREPARATION FOR THE FEAST OF THE ASSUMPTION.

(*Commencing Aug. 6.*)

FIRST DAY.

Come, Holy Spirit, &c., p. 786.

HYMN.

O Queen of all the Virgin choir!
Enthroned above the starry sky!
Who with pure milk from thy own breast
Thy own Creator didst supply.

What man had lost in hapless Eve,
Thy sacred womb to man restores;
Thou to thy wretched here beneath
Hast opened Heaven's eternal doors.

Hail, O refulgent Hall of light!
Hail, Gate sublime of Heaven's high King!
Through thee redeemed to endless life,
Thy praise let all the nations sing.

O Jesu! born of Virgin bright,
Immortal glory be to Thee:
Praise to the Father infinite,
And Holy Ghost eternally.

GLORY OF MARY IN DEATH.

She was well prepared to die.

Ponder, O my soul, how glorious was Mary at the moment of her death, because in life she was so well prepared to die: first, by reason of her ardent longing to see her God and be again united to her Son; and next, by the unapproachable merit of her consummate perfection. Then will we reflect within ourselves, and learn how different we are from Mary in our own practice of preparation for our death.

Wherefore let us pray to her:

i. Holiest Virgin, who, to prepare thyself for a holy death, didst live in one long ceaseless thirst for the vision of thy God; O do thou, Virgin Mother, in mercy take from us the vain desire of the frail things of earth.

Three Ave Maria.

ii. Holiest Virgin, who, to prepare thyself holily to die, didst in life ever sigh to be united

to thy Son Jesus ; O obtain for us fidelity to Jesus, even unto death.

Three Ave Maria.

iii. Holiest Virgin, who, holily to die, madest it thy care to heap up merit to a height unapproachable by other than thyself ; O intercede for us, that we may know that virtue and the grace of God alone lead to salvation.

Three Ave Maria.

Now will we raise high our voice in praise of Mary, so prudent to prepare for death ; and whilst we hymn her glories in unison with the nine angel choirs who made her escort on her Assumption into heaven, we will with the first choir sing—

The Litanies ; then—

V. The holy Mother of God is exalted.

R. High above the angel choirs to the heavenly kingdom.

Let us pray.

We beseech thee, Lord, pardon the shortcomings of thy servants ; that we who by our own works are not able to please thee, may

be saved by the intercession of the Mother of thy Son, our Lord Jesus Christ. Who, &c.

O God, &c., p. 789.

SECOND DAY. *Aug. 7.*

Come, Holy Spirit, &c., p. 786.

O Queen of all, &c., p. 808.

GLORY OF MARY IN DEATH.

She died in the midst of the Apostles, her Son Jesus assisting.

Ponder how glorious was Mary at her death, comforted not only by the apostles and by the saints above, but by her dear Son Jesus also; and while we contemplate the unspeakable joy which filled her soul at such surpassing favors, let us entreat her for ourselves:

i. Glorious Virgin, who for thy consolation didst deserve to die in the blest company of apostles and of saints; O may we feel thee nigh when we breathe forth our dying sigh, and may our holy patrons too be there to lend their aid.

Three Ave Maria.

Glorious Virgin, who at the moment of

thy death wast comforted by the sight of thy dear Son Jesus; O pray for us, that at that awful moment we too may be comforted by receiving Jesus in the most holy Viaticum.

Three Ave Maria.

iii. Glorious Virgin, who in the arms of Jesus didst lay down thy spirit; aid us, that we may lay down our souls also in the arms of the same dear Lord, with this one desire, that his most holy will may be forever done in us.

Three Ave Maria.

Come, then, let us magnify our Lady's glory, assisted at her death by her Son Jesus and his apostles, joining in jubilee at her triumph with the second choir of the Heavenly Host.

Litanies. Then V. and R. and Let us pray, as before, p. 810.

THIRD DAY. *Aug. 8.*

Come, Holy Spirit, &c., p. 786.

O Queen, &c., p. 808.

GLORY OF MARY IN DEATH.

She died in an ecstasy of love.

Ponder how glorious was holiest Mary in

her death, for she breathed forth her soul from a very ecstasy of the love of God; wherefore with eager longing ourselves to gather strength by that all-holy fire of love, we now ask Mary's help:

i. Mary, happiest Virgin, who didst abandon life by the sheer vehemence of thy love of God; make it thy care that in our hearts, as God doth will, there be lit up this living fire of his love.

Three Ave Maria.

ii. Mary, happiest Virgin, who dying of love didst teach what love of God could do; O pray for us, that never, never may we leave our God, in life or death.

Three Ave Maria.

iii. Mary, happiest Virgin, leaving this mortal life by the strong ecstasy of love, thou didst make known the fire which ever burnt within thy breast; O pray for us, that but one solitary spark of that same fire may burn in us, giving us true penitential sorrow for our sins.

Three Ave Maria.

With the third choir of angels we will now exalt the ineffable glory of Mary, inflamed with burning love of God.

Litanies. Then V. and R. and Let us pray, as before.
p. 810.

FOURTH DAY. *Aug. 9.*

Come, Holy Spirit, &c., p. 786.

O Queen, &c., p. 808.

GLORY OF MARY AFTER DEATH.

In her dead body.

Ponder how glorious Mary was after death; for from her body, clothed with majesty, most wondrous lustre shone, whilst it diffused around odors of sanctity, breathing the fragrancy of Paradise; nor were there wanting at the sight of it innumerable miracles. Then conscious of our many miseries, let us entreat her:

i. Lady unsullied, who for thy Virginal purity didst merit the glory to be so bright and so majestic in thy body after death; O obtain for us the strength to detach ourselves from every foul spirit of impurity.

Three Ave Maria.

ii. Lady unsullied, who for thy rare virtue,

from thy dead body didst exhale sweet fragrance of Paradise; make it thy care, that by our life we may both edify our neighbor, and never more by our bad example become a stumbling-block to others.

Three Ave Maria.

iii. Lady unsullied, before whose body were healed innumerable maladies; O may thy prayers heal all our spiritual ills.

Three Ave Maria.

Come, let us rejoice for the glory given to the dead body of Mary, while with the fourth choir of the angels we sing :

Litanies. Then V. and R. and Let us pray, as before.
p. 810.

FIFTH DAY. Aug. 10.

Come, Holy Spirit, &c., p. 786.

O Queen, &c., p. 808.

GLORY OF MARY AFTER DEATH.

In the resurrection of her body.

Ponder how glorious was Mary after death, since by the power of the Highest, her body, raised to life, acquired the four gifts of bright-

ness, subtlety, agility, and impassibility; and, filled with consolation at the excellency of her surpassing glory, let us thus invoke her:

i. Lady exalted, by thy God so gloriously raised to life, help us so on earth to live, that we too may rise again after thy likeness in the last judgment-day.

Three Ave Maria.

ii. Lady exalted, who hadst given thee in thy risen body the gifts of brightness and of subtlety, by reason of the bright example and the humility of thy life on earth; O take from us all contemptuous affectation, so shall our souls, freed from the trammels of self-love, be decked in the robe of holy humility.

Three Ave Maria.

iii. Lady exalted, God made thy risen body glorious with the gifts of agility and impassibility, for great was thy spiritual zeal and patience while on earth; O obtain for us courage valiantly to mortify our bodies, and patiently to curb our headstrong passions.

Three Ave Maria.

Now will we render worthy praise to Mary,

and magnify the glory which adorns her risen body; while with the fifth choir we sing aloud her honors.

Litanies. Then V. and R. and Let us pray, as before,
p. 810.

SIXTH DAY. *Aug. 11,*
Come, Holy Spirit, &c., p. 785.
O Queen, &c., p. 807.

GLORY OF MARY AFTER DEATH.

In her Assumption into heaven.

Ponder how gloriously Mary was taken up to heaven, for she was escorted by legions of the heavenly hosts and blessed souls drawn by her merits forth from Purgatory; and joining in that imperial triumph, let us with all humility offer to her our supplications:

i. Great Queen, assumed so royally into the kingdom of eternal peace; O take from us all sordid earthly thoughts, and give us grace firmly to fix our hearts on hopes of the changeless bliss of heaven.

Three Ave Maria.

ii. Great Queen, assumed to heaven amidst a cortege of the heavenly hosts; O get us

strength to master Satan's wiles, and lend a docile ear to the good counsels of that blessed Spirit who directs our path and aids our tottering steps.

Three Ave Maria.

iii. Great Queen, assumed most gloriously amidst a crowd of holy souls drawn by thy merits out of Purgatory; O by thy majesty set us free from sin's dark slavery, and make us worthy heralds of thy praise for all eternity.

Three Ave Maria.

Then let us never cease to applaud at Mary's royal triumph, but with loud voices sing the special glories of her solemn Assumption into heaven, lending our homage still to swell the note of the sixth angel choir.

Litanies. Then V. and R. and Let us pray, as before,
p. 810.

SEVENTH DAY. *Aug. 12.*

Come, Holy Spirit, &c., p. 785.

O Queen, &c., p. 807.

GLORY OF MARY AFTER DEATH.

In her Assumption into heaven.

Ponder how glorious in heaven is Mary; where, as Queen of the universe, she is en-

throned, and from countless hosts of angels and saints is ever receiving homage and veneration ; wherefore, bending before her royal throne, we too implore her aid :

i. Empress-Queen of the whole world, who for thy incomparable merit art raised to such high glory in the heavens ; O in thy pity look on us and on our miseries, and by the gentle sway of thy protection direct our steps.

Three Ave Maria.

ii. Empress-Queen of the whole world, who on thy throne art ever receiving worship and homage from all the heavenly hosts ; O hear, we pray thee, these our invocations, offered with such reverence as befits thy dignity and greatness.

Three Ave Maria.

iii. Empress-Queen of the whole world, by that surpassing glory which adorns thee on thy pinnacle of greatness in the heavens, O vouchsafe to take us for thy servants, and obtain grace for us, that with quick and ready will, we faithfully may keep his precepts, who is at once our God and Saviour.

Three Ave Maria.

Wherefore let us enter into the joy which angels feel while they praise Mary, and be exceedingly glad, because we know that she is raised to the dignity of Queen of the whole universe ; while with the seventh choir we sing,

Litanies. Then V. and R. and Let us pray, as before,
p. 810.

EIGHTH DAY. Aug. 13.

Come, Holy Spirit, &c., p. 786.

O Queen, &c., p. 808.

GLORY OF MARY AFTER DEATH.

For the crown which decks her brow.

Ponder how glorious is Mary in the heavens, for the royal crown wherewith her Divine Son hath crowned her, and for her vast knowledge which she now has of the deep mysteries of God, past, present, and to come ; and, full of reverence for the incomparable honors bestowed upon our Queen, let us entreat her mighty aid :

i. Peerless Queen, who in heaven on high dost rejoice in the great glory done thee by

thy Son, when on thy head he set a royal diadem ; O get us grace to share thy matchless virtues, nor ever cease the care of us till, purified in heart and mind, we too be made worthy to wear a crown with thee in Paradise.

Three Ave Maria.

ii. Peerless Queen, by that wide knowledge granted thee of all things upon earth, O for thy glory's sake win pardon for our past shameless deeds, nor ever let us anger thee again by froward tongue or wanton thought.

Three Ave Maria.

iii. Peerless Queen, who wouldst see us pure and clean, that we may be fit to stand before thy God ; obtain for us forgiveness of our sins, and help us ever, by look, word, and deed, to please his heavenly Majesty.

Three Ave Maria.

Now will we purify our hearts to give meet praise to Mary, and to the glory which she possesses in that bright crown which decks her royal brow we will add these humble tokens of our love, while with the eighth choir we joyfully sing,

Litanies. Then V. and R. and Let us pray, as before,
p. 810.

NINTH DAY. *Aug. 14.*

GLORY TO MARY AFTER DEATH.

In her patronage of man.

Ponder how glorious is Mary in the heavens, by reason of her patronage of man, and because she now is able and most solicitous to aid him in his need ; wherefore with most lively confidence, because for our patroness we have the very Mother of our God, let us with all our hearts beseech her :

i. Mary, our most potent Patroness, who in heaven dost glory in being the advocate of men ; O preserve us thy children from the talons of our fiendish foe, and place us in the arms of him who is our God and our Creator.

Three Ave Maria.

ii. Mary, our most potent Patroness, who in heaven art the advocate of man, and wouldst all men should be saved ; see thou that none of us despair when we behold all our past relapses into sin.

Three Ave Maria.

iii. Mary, our most potent Patroness, whose delight it ever is, in the fulfilment of thine

office, to be invoked by men ; obtain for us true devotion, and make it thy care that we never fail to call thee to our aid in life, and above all at the awful moment of our death.

Three Ave Maria.

Now with all heart let us celebrate **Mary's** glories ; and because our comfort is so great in having Mary for our advocate in heaven, let us join the ninth choir of the angels in lauding her and praising her while we sing,

Litanies. Then V. and R. and Let us pray, p. 810.

VARIOUS OTHER NOVENAS.

The following Novenas were published in one volume by Rev. Joseph Mary Falcone, of the Congregation of the Mission at Naples ; and were printed in Naples in the year 1849 :

His Holiness Pius IX., by a Rescript dated Gaeta, Jan. 5, 1849, granted to the faithful—

i. **THE INDULGENCE OF 300 DAYS** for every day of each Novena, no matter at what time of the year it is made.

ii. **THE PLENARY INDULGENCE** for each Novena ; to be gained in the course of the Novena, or within the space of eight days after it, on that day when, after Confession

and Communion, they shall pray for the Holy Church and Sovereign Pontiff.

These Novenas are—

1. Purification of our Blessed Lady.
2. St. Gabriel the Archangel.
3. St. Joseph, Husband of our Blessed Lady.
4. The Annunciation of our Blessed Lady.
5. The Seven Dolors of our Blessed Lady.
6. The Patronage of the Immaculate Heart of Mary.
7. The Holy Ghost.
8. The Sacred Heart of Jesus.
9. The Visitation of our Blessed Lady.
10. St. Vincent of Paul.
11. The Assumption of our Blessed Lady.
12. The Nativity of our Blessed Lady.
13. St. Michael the Archangel.
14. The Holy Guardian Angels.
15. The Most Holy Rosary.
16. The Holy Souls in Purgatory.
17. St. Raphael the Archangel.
18. The Presentation of our Blessed Lady.
19. The Immaculate Conception.
20. The Nativity of our Blessed Lord and Saviour Jesus Christ.

VESPERS.

OR, THE EVENING OFFICE

FOR SUNDAYS.

Pater noster, &c.

Ave Maria, &c.

V. DEUS, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper et in sæcula sæculorum. Amen. Alleluia. *From Septuagesima Sunday till Holy Thursday:* Laus tibi, Domine, Rex æternæ gloriæ.

Our Father, &c.

Hail Mary, &c.

V. INCLINE unto my aid, O God!

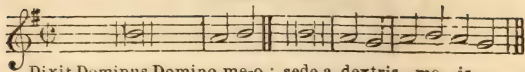
R. O Lord! make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia. *From Septuagesima Sunday till Holy Thursday:* Praise be to thee, O Lord!

King of eternal glory.

PSALM CIX.



Dixit Dominus Domino meo; sede a dextris meis.

DIXIT Dominus Do^o THE Lord said to me,
mino meo: * Sede a Lord: Sit thou at my
dextris meis: right hand:

Donec ponam inimi- Until I make thy
cos tuos, * scabellum enemies thy foot-stool.
pedum tuorum.

Virgam virtutis tuæ The Lord will send
emittet Dominus ex forth the sceptre of thy
Sion: * dominare in power out of Sion: rule
medio inimicorum tuo- thou in the midst of
rum. thy enemies.

Tecum principium in With thee is the prin-
die virtutis tuæ in cipality in the day of
splendoribus sancto- thy strength; in the
rum: * ex utero ante brightness of the saints:
luciferum genui te. from the womb before
the day-star I begot
thee.

Juravit Dominus, et The Lord hath sworn,
non pœnitabit eum: * and he will not repent:
Tu es Sacerdos in æter- Thou art a Priest for
num seculum: * ordi- ever according to the
nem Melchisedech. order of Melchisedech.

<p>Dominus a dextris † tuis, * confregit in die iræ suæ reges.</p>	<p>The Lord at thy right hand hath broken kings in the day of hi wrath.</p>
--	---

<p>Judicabit in nationi- bus, implebit ruinas : * conquassabit capita in terra multorum.</p>	<p>He shall judge among nations ; he shall fill ruins : he shall crush the heads in the land of many</p>
--	--

<p>De torrente in via bibet : * propterea ex- altabit caput.</p>	<p>He shall drink of the torrent in the way : therefore shall he lift up the head.</p>
--	--

<p>Gloria Patri, &c.</p>	<p>Glory be to the Fa- ther, &c.</p>
------------------------------	--

PSALM CX.

Confitebor tibi Domine in toto cor - de meo ; in
concilio justorum, et congre - ga - ti - o - - ne.

<p>CONFITEBOR tibi Do- mine in toto corde meo : * in concilio justorum, et congregatione.</p>	<p>I WILL praise thee, O Lord ! with my whole heart ; in the council of the just, and in the congregation.</p>
---	--

Magna opera Domini : * exquisita in omnes voluntates ejus. Great are the works of the Lord ; sought out according to all his wills.

Confessio et magnificentia opus ejus : * et justitia ejus manet in sæculum sæculi. His work is praise and magnificence : and his justice continueth forever and ever.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus : * escam dedit timentibus se. He hath made a remembrance of his wonderful works, being a merciful and gracious Lord : he hath given food to them that fear him.

Memor erit in sæculum testamenti sui : * virtutem operum suorum annuntiabit populo suo : He will be mindful for ever of his covenant : he will show forth to his people the power of his works :

Ut det illis hæreditatem gentium : * opera manuum ejus, veritas et judicium. That he may give them the inheritance of the gentiles : the works of his hands are truth and judgment.

Fidelia omnia mandata ejus : confirmata in sæculum sæculi ; * All his commandments are faithful, confirmed for ever and

facta in veritate et æquitate. ever, made in truth and equity.

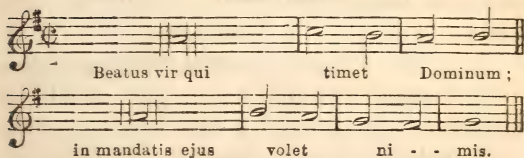
Redemptionem misit populo suo: mandavit in æternum testamentum suum. He hath sent redemption to his people: he hath commanded his covenant forever.

Sanctum, et terribile nomen ejus: * initium sapientiæ timor Domini. Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi. A good understanding to all that do it: his praise continueth forever and ever.

Gloria Patri, &c. † Glory, &c.

PSALM CXL.



BEATUS vir, qui timet Dominum: * in mandatis ejus volet nimis. BLESSED is the man that feareth the Lord: he shall delight exceedingly in his commandments.

Potens in terra erit
semen ejus : * genera-
tio rectorum benedice-
tur.

Gloria et divitiæ in
domo ejus : * et justi-
tia ejus manet in sæcu-
lum sæculi.

Exortum est in tene-
bris lumen rectis : *
misericors, et miserator,
et justus.

Jucundus homo qui
miseretur et commodat,
disponet sermones suos
in judicio : * quia in
æternum non commo-
vebitur.

In memoria æterna
erit justus : * ab audi-
tione mala non timebit.

Paratum cor ejus
sperare in Domino, con-
firmatum est cor ejus :

His seed shall be
mighty upon earth : the
generation of the right-
eous shall be blessed.

Glory and wealth
shall be in his house :
and his justice remain-
eth forever and ever.

To the righteous a
light is risen up in dark-
ness : he is merciful, and
compassionate and just.

Acceptable is the
man that showeth mer-
cy and lendeth : he
shall order his words
with judgment : be-
cause he shall not be
moved forever.

The just shall be
in everlasting remem-
brance : he shall not
fear the evil hearing.

His heart is ready to
hope in the Lord : his
heart is strengthened ;

* non commovebitur donec despiciat inimicos suos. he shall not be moved until he look over his enemies.

Dispersit, dedit pauperibus : justitia ejus manet in sæculum sæculi, * cornu ejus exaltabitur in gloria. He hath distributed, he hath given to the poor : his justice remaineth forever and ever : his horn shall be exalted in glory.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet : * desiderium peccatorum peribit. The wicked shall see, and shall be angry ; he shall gnash with his teeth and pine away : the desire of the wicked shall perish.

Gloria Patri, &c. † Glory, &c.

PSALM CXII.



LAUDATE pueri Dominum : * laudate nomina Domini. PRAISE the Lord ye children : praise ye the name of the Lord.

Sit nomen Domini[†] Blessed be the name
 benedictum, * ex hoc of the Lord, from hence-
 nunc, et usque in sæcu forth now and forever.
 lum.

A solis ortu usque From the rising of
 ad occasum, * laudabile the sun unto the going
 nomen Domini. down of the same, the
 name of the Lord is
 worthy of praise.

Excelsus super omnes The Lord is high
 gentes Dominus, * et above all nations; and
 super cœlos gloria ejus. his glory above the
 heavens.

Quis sicut Dominus Who is as the Lord
 Deus noster, qui in altis our God, who dwelleth
 habitat, et humilia re- on high, and looketh
 spicit in cœlo et in ter- down on the low things
 ra? in heaven and earth?

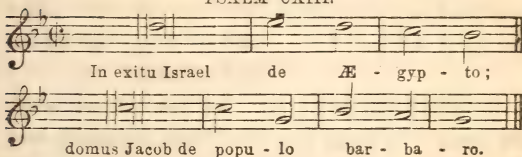
Suscitans a terra ino- Raising up the needy
 pem, * et de stercore from the earth, and lift-
 erigens pauperem : ing up the poor out
 of the dunghill :

Ut collocet eum cum That he may place
 principibus, * cum prin- him with princes, with
 cipibus populi sui. the princes of his peo-
 ple.

Qui habitare facit	Who maketh the
sterilem in domo, *	barren woman to dwell
matrem filiorum lætan-	in a house, the joyful
tem.	mother of children.

Gloria Patri, &c.	Glory, &c.
-------------------	------------

PSALM CXIII.



IN exitu Israel de	WHEN Israel went
Ægypto, * domus Ja-	out of Egypt, the house
cob de populo barba-	of Jacob from a bar-
ro.	barous people :

Facta est Judæa	Judea was made his
sanctificatio ejus, * Is-	sanctuary, Israel his do-
rael potestas ejus.	minion.

Mare vidit, et fugit :	The sea saw, and
* Jordanis conversus	fled : Jordan was turn-
est retrorsum.	ed back.

Montes exultaverunt	The mountains skip-
ut arietes : * et colles	ped like rams, and the
sicut agni ovium.	hills like the lambs of
	the flock

Quid est tibi mare^d What ailed thee, O
quod fugisti : et tu Jor- thou sea ! that thou
danis, quia conversus es didst flee ? and thou, O
retrorsum ? Jordan ! that thou wast
turned back ?

Montes exultastis si- Ye mountains, that
cut arietes, et colles si- ye skipped like rams ;
cut agni ovium ? and ye hills, like lambs
of the flock ?

A facie Domini mota At the presence of
est terra. * a facie Dei the Lord the earth was
Jacob. moved, at the presence
of the God of Jacob :

Qui convertit petram Who turned the rock
in stagna aquarum, * et into pools of waters,
rupem in fontes aqua- and the stony hill into
rum. fountains of waters.

Non nobis Domine, Not to us, O Lord !
non nobis : * sed no- not to us ; but to thy
mini tuo da gloriam. name give glory.

Super misericordia For thy mercy, and
tua, et veritate tua : * for thy truth's sake :
nequando dicant gen- lest the gentiles should
tes : Ubi est Deus eo- say : Where is their
rum ? God ?

Deus autem noster. But our God is in

in cœlo: * omnia quæ-[†]heaven: he hath done
cumque voluit, fecit. all things whatsoever
he would.

Simulacra gentium The idols of the gen-
argentum et aurum, * tiles are silver and gold,
opera manuum homi- the works of the hands
num. of men.

Os habent, et non lo- They have mouths,
quentur: * oculos ha- and speak not; they
bent, et non videbunt. have eyes, and see not:

Aures habent, et non They have ears, and
audient: * nares ha- hear not: they have
bent, et non odorabunt. noses, and smell not:

Manus habent, et They have hands,
non palpabunt: pedes and feel not: they have
habent, et non ambula- feet, and walk not:
bunt: * non clamabunt neither shall they cry
in gutture suo. out through their
throat:

Similes illis fiant qui Let them that make
faciunt ea: * et omnes them, become like unto
qui confidunt in eis. them, and all such as
trust in them.

Domus Israel speravit The house of Israel
in Domino: * adjutor[†] hath hoped in the Lord:

eorum et protector eorum est. he is their helper and their protector.

Domus Aaron speravit in Domino : * adjutor eorum, et protector eorum est. The house of Aaron hath hoped in the Lord : he is their helper and their protector.

Qui timent Dominum, speraverunt in Domino : * adjutor eorum et protector eorum est. They that fear the Lord have hoped in the Lord : he is their helper and their protector.

Dominus memor fuit nostri : * et benedixit nobis. The Lord hath been mindful of us, and hath blessed us.

Benedixit domui Israel * benedixit domui Aaron. He hath blessed the house of Israel ; he hath blessed the house of Aaron.

Benedixit omnibus, qui timent Dominum, * pusillis cum majoribus. He hath blessed all that fear the Lord, both little and great.

Adjiciat Dominus super vos : * super vos, et super filios vestros. May the Lord add blessings upon you : upon you, and upon your children.

Benedicti vos a Domino * qui fecit cœlum et terram. Blessed be you of the Lord, who made heaven and earth.

Cœlum cœli Domino; * terram autem dedit filiis hominum. The heaven of heaven is the Lord's: but the earth he hath given to the children of men.

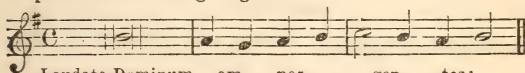
Non mortui laudabunt te Domine: * neque omnes, que descendunt in infernum. The dead shall not praise thee, O Lord nor any of them that go down to hell.

Sed nos qui vivimus, benedicimus Domino, * ex hoc nunc et usque in sæculum. But we that live bless the Lord, from this time now and forever.

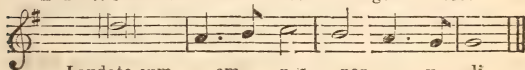
Gloria Patri, &c. ∞ Glory, &c.

PSALM CXVI.

The following Psalm is sung on sundry festivals, in place of the foregoing.



Laudate Dominum omnes gentes:



Laudate eum omnes populi.

LAUDATE Dominum: O PRAISE the Lord, omnes gentes: * lau- all ye nations: praise date eum omnes populi, all ye people.

Quoniam confirmata	♂	For his mercy is con-
est super nos misericor-		firmed upon us : and
dia ejus : * et veritas		the truth of the Lord
Domini manet in æter-		remaineth forever.
nam.		

Gloria Patri, &c.	♂	Glory, &c.
-------------------	---	------------

CAPITULUM.

2 Cor. 1.

BENEDICTUS Deus et	♂	BLESSED be the God
Pater Domini nostri		and Father of our Lord
Jesu Christi, Pater mi-		Jesus Christ, the Fa-
sericordiarum, et Deus		ther of mercies, and the
totius consolationis, qui		God of all comfort,
consolatur nos in omni		who comforteth us in
tribulatione nostra.		all our tribulation.

R. Deo gratias.		R. Thanks be to
	♂	God.

THE HYMN.

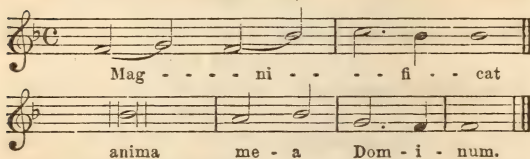
Lucis Creator optime,	♂	O Great Creator of the
		light !
Lucem dierum proferens,		Who from the darksome
		womb of night
Primordiis lucis novæ,		Brought'st forth new light
		at nature's birth,
Mundi parans originem.		To shine upon the face of
	♂	earth.

Qui mane junctum vespe-	Who, by the morn and
ri,	ev'ning ray,
Diem vocari præcipis :	Hast measured time and
	called it day,
Illabitur tetrum chaos,	Whilst sable night in-
	volves the spheres,
Audi preces cum fletibus.	Vouchsafe to hear our
	prayers and tears ;
Ne mens gravata crimine,	Lest our frail mind, with
	sin defiled,
Vitæ sit exul munere,	From gift of life should
	be exiled,
Dum nil perenne cogitat,	Whilst on no heavenly
	thing she thinks.
Sesque culpis illigat.	But twines herself in Sa-
	tan's links.
Cœleste pulset ostium.	O may she soar to heav-
	en above.
Vitale tollat præmium :	The happy seat of life
	and love !
Vitemus omne noxium :	Meantime all sinful ac-
	tions shun,
Purgemus omne pessi-	And satisfy for evil done.
mum.	
Præsta, Pater piissime,	This pray'r most gracious
	Father ! hear ;
Patrique compar Unice,	Thy equal Son incline his
	ear,
Cum Spiritu Paraclito,	Who, with the Holy
	Ghost and thee,
Regnans per omne sæcu-	Doth live and reign eter-
lum. Amen.	nally. Amen.

V. Dirigatur,	Do.	V. May my prayer
mine, oratio mea.		O Lord! be directed,
R. Sicut incensum		R. As incense in thy
in conspectu tuo.		sight.

THE MAGNIFICAT, OR THE CANTICLE OF THE B. VIRGIN

St. Luke, i.



MAGNIFICAT * anima	My soul doth mag-
mea Dominum.	nify the Lord.

Et exultavit Spiritus	And my spirit hath
meus * in Deo salutari	rejoiced in God my
meo.	Saviour.

Quia respexit hu-	Because he hath re-
militatem ancillæ suæ,	garded the humility of
* ecce enim ex hoc	his handmaid : for, be-
beatam me dicent om-	hold from henceforth
nes generationes.	all generations shall
	call me blessed.

Quia fecit mihi mag-	For he that is
na qui potens est : * et	mighty hath done great
sanctum nomen eius.	things to me : and holy
	is his name.

Et misericordia ejus † And his mercy is
a prgenie in progenies, from generation to
timentibus eum. generation, to them
that fear him.

Fecit potentiam in He hath shown
brachio suo: * disper- might in his arm: he
sit superbos mente cor- hath scattered the
dis sui. proud in the conceit of
their heart.

Deposuit potentes de He hath put down
sede: * et exaltavit the mighty from their
humiles. seat, and hath exalted
the humble.

Esurientes implevit He hath filled the
bonis: * et divites di- hungry with good
misit inanes. things: and the rich
he hath sent away
empty.

Suscepit Israel pue- He hath received
rum suum; * recorda- Israel his servant, be-
tus misericordiæ suæ. ing mindful of his
mercy.

Sicut locutus est ad As he spoke to our
patres nostros: * Abra- fathers, to Abraham
ham et semini ejus in and to his seed for-
sæcula. ever

Gloria Patri, & † Glory, &c.

Amen follows the prayer, which is different every Sunday :

V. Dominus vobis-	V. The Lord be with
cum.	you.
R. Et cum spiritu	R. And with thy
tuo.	spirit.
V. Benedicamus Do-	V. Let us bless the
mino.	Lord.
R. Deo gratias.	R. Thanks be to God.
V. Fidelium animæ,	V. May the souls of
per misericordiam Dei,	the faithful, through
requiescant in pace.	the mercy of God,
	rest in peace.
R. Amen.	R. Amen.
Pater noster, &c.	† Our Father, &c.

When Complin is not said immediately after Vespers, after the verse, *Fidelium animæ* and the *Pater Noster*, are said :

V. Dominus det no-	V. Our Lord grant
bis suam pacem.	us his peace !
R. Et vitam æter-	R. And life ever-
nam. Amen.	lasting. Amen.

Then is said one of the following anthems, according to the time :

THE ANTHEM, FROM THE FIRST SUNDAY OF ADVENT
TILL THE PURIFICATION, INCLUSIVELY.

Alma Redemptoris Mater,	† Mother of Jesus, heaven's
quæ pervia cœli,	open gate,
Porta manes, et stella ma-	Star of the sea, support
ris, succurre cadenti,	the fallen state
Surgere qui curat populo :	Of mortals ; thou whose
tu quæ genuisti,	womb thy Maker bore ;
Natura mirante, tuum	And yet, strange thing, a
sanctum Genitorem,	virgin as before ;
Virgo prius ac posterius,	Who didst, from Gabriel's
Gabrielis ab ore	hail, this news receive,
Sumens illud Ave, pec-	Repenting sinners by thy
catorum miserere.	† prayers relieve.

IN ADVENT.

V. Angelus Domini.	† V. The Angel of the
nuntiavit Mariæ.	Lord declared his mes-
	sage to Mary.

R. Et concepit de	R. And she conceiv
Spiritu sancto.	ed by the Holy Ghost.

Oremus.

Let us pray.

Gratiam tuam quæ-	Pour fourth, we be-
sumus Domine, menti-	seech thee, O Lord

bus nostris infunde; ut thy grace into our
 qui. Angelo nuntiante, hearts, that we, to
 Christi Filii tui incar- whom the incarnation
 nationem cognovimus, of Christ thy Son has
 per passionem ejus et been made known by
 crucem ad resurrec- the message of an An-
 tionis gloriam perduca- gel, may, by his pas-
 mur. Per eundem sion and cross, be
 Christum Dominum brought to the glory
 nostrum. of his resurrection:
 Through the same
 Christ, our Lord.

R. Amen.

☩ R. Amen.

AFTER ADVENT.

V. Post partum Vir- V. After child-birth,
 go inviolata perma- thou didst remain an
 nisti. inviolate virgin.

R. Dei genitrix, in- R. Mother of God,
 tercede pro nobis. make intercession for
 us.

Oremus.

Let us pray.

Deus, qui salutis O God, who by th
 æternæ beatæ Mariæ fruitful virginity of the
 virginitate fœcunda, hu- Blessed Virgin Mary,
 mano generi præmiast hast given to mankind

præstitisti: tribue, quæ-	the rewards of eternal
sumus, ut ipsam pro	salvation; grant, we
nobis intercedere sen-	beseech thee, that we
tiamus, per quam me-	may be sensible of the
ruimus auctorem vitæ	benefits of her interces-
suscipere . . . Dominum	sion, by whom we have
nostrum Jesum Chris-	received the Author of
tum, filium . . . tuum.	life, our Lord Jesus
Amen.	Christ, thy Son. Amen.

FROM THE PURIFICATION TILL EASTER.

Ave Regina cœlorum,	Hail, Mary, queen of hea-
	venly spheres,
Ave Domina angelorum,	Hail, whom the angelic
	host reveres.
Salve radix, salve porta,	Hail, fruitful root, hail,
	sacred gate,
Ex quâ mundo lux est	Whence the world's light
orta.	derives its date.
Gaude virgo gloriosa,	O glorious maid, with
	beauty blessed!
Super omnes speciosa;	May joys eternal fill thy
	breast.
Vale ô vale decora.	Thus crowned with beau-
	ty and with joy,
Et pro nobis Christum	Thy prayers with Christ
exora.	for us employ.

V. Dignare me laudare te, Virgo sacrata. † V. Make me worthy to praise thee, O sacred Virgin.

R. Da mihi virtutem contra hostes tuos. R. Give me power against thy enemies.

Oremus.

Let us pray.

Concede, misericors Deus, fragilitati nostræ præsidium ; ut qui sanctæ Dei genetricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum. Grant us, O merciful God ! strength against all our weakness ; that we, who celebrate the memory of the holy Mother of God, may, by the help of her intercession, rise again from our iniquities : Through the same Christ, our Lord.

R. Amen.

† R. Amen.

FROM EASTER UNTIL TRINITY.

Regina cœli lætare, Alleluia ;	† O queen of heaven ! rejoice, Alleluia :
Quia quem meruisti portare, Alleluia ;	For he whom thou didst deserve to bear, Alleluia ;
Resurrexit, sicut dixit, Alleluia.	Is risen again, as he said, Alleluia.
Ora pro nobis Deum, Alleluia.	Pray for us to God, Alleluia.

†

V. Gaude et lætare, †
Virgo Maria, Alleluia.

V. Rejoice and be
glad, O Virgin Mary!
Alleluia.

R. Quia surrexit Do-
minus vere, Alleluia.

R. Because our Lord
is truly risen, Alleluia.

Oremus.

Let us pray.

DEUS, qui per resur-
rectionem Filii tui Do-
mini nostri Jesu Chris-
ti, mundum lætificare
dignatus es: præsta,
quæsumus, ut per ejus
genitricem Virginem
Mariam perpetuæ ca-
piamus gauda vitæ.
Per eundem Christum
Dominum nostrum.

O God! who by the
resurrection of thy Son,
our Lord Jesus Christ,
hast been pleased to fill
the world with joy;
grant, we beseech thee,
that by the Virgin
Mary, his Mother, we
may receive the joys of
eternal life: Through
the same Christ, our
Lord.

R. Amen.

† R. Amen.

From Trinity Sunday till Advent.

SALVE, Regina, ma- †
ter misericordiæ, vita,
dulcedo, et spes nostra,
salve.

HAIL, O Queen,
Mother of mercy! hail,
our life, our comfort,
† and our hope.

Ad te clamamus, ex-
ules filii Evæ. Ad te
suspiramus, gementes
et flentes, in hac lacry-
marum valle.

Eia ergo advocata
nostra, illos tuos miseri-
cordes oculos ad nos
converte.

Et Jesum benedictum
fructum ventris tui, no-
bis post hoc exilium os-
tende.

O clemens! O pia!
O dulcis Virgo Maria!

V. Ora pro nobis,
sancta Dei genitrix!

R. Ut digni effi-
amur promissionibus
Christi.

Oremus.

OMNIPOTENS sempi-
terne Deus, qui glo-
riosæ Virginis Ma-

We, the banished
children of Eve, cry out
unto thee. To thee we
send up our sighs,
groaning and weeping
in this vale of tears.

Come, then, our ad-
vocate, and look upon
us with those thy pity-
ing eyes.

And after this our
banishment, show us
Jesus, the blessed fruit
of thy womb.

O merciful! O pious
O sweet Virgin Mary!

V. Pray for us, O
holy Mother of God!

R. That we may be
made worthy of the
promises of Christ.

Let us pray.

ALMIGHTY and eter-
nal God! who, by the
co-operation of the

tris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici meretur Spiritu, sancto co-operante, præparasti; da, ut cujus commemoratione lætāmur, ejus pia intercessionē ab instantibus malis, et a morte perpetua liberemur. Per eundem Christum Dominum nostrum

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Holy Ghost, didst prepare the body and soul of the glorious virgin Mother, Mary, that she might become a worthy habitation for thy Son; grant that, as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death: Through the same Christ, our Lord.

R. Amen.

V. May the divine assistance always remain with us.

† R. Amen.

After the anthem of the season, be it *Alma Redemptoris*, *Ave Regina*, *Regina Cæli*, or *Salve Regina*, usually follows the Benediction of the Blessed Sacrament, the order of which will be found near the end of the book.

VESPERS OF THE BLESSED VIRGIN.

Pater Noster and *Ave Maria* being said in silence
as above, the Priest intones :

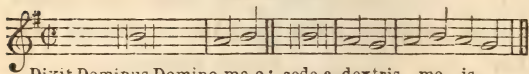
V. DEUS in adjuto-
riū meū intende. V. O God, incline
unto my aid.

R. Domine, ad adju-
vandū me festina. R. O Lord, make
haste to help me.

Gloria, Patri, &c. Glory be to the Fa-
ther, &c.

Ant. Dum esset rex *Ant.* Whilst the king
in accubitu suo, nardus was on his couch, my
mea dedit odorem sua- spikenard yielded a
vitatis. sweet odour.

PSALM CIX.



Dixit Dominus Domino me-o : sede a dextris me - is.

DIXIT Dominus Do-
mino meo : Sede a Lord : Sit Thou at My
dextris meis. right hand.

Donec ponam inimi-
cos tuos scabellum pe- Until I make Thy
dum tuorum. enemies Thy footstool.

Virgam virtutis tuæ The Lord will send
emittet Dominus ex- forth the sceptre of

Sion: dominare in Thy power out of Sion:
medio inimicorum tuo- rule Thou in the midst
rum. of Thy enemies.

Tecum principium With Thee is the
in die virtutis tuæ, in principality in the day
splendoribus sancto- of Thy strength; in
rum; ex utero ante the brightness of the
luciferum genui te. saints: from the womb,
before the day-star, I
begat Thee.

Juravit Dominus, et The Lord hath
non pœnitebit eum: tu sworn, and He will not
es Sacerdos in æternum repent: Thou art a
secundum ordinem Priest for ever accord-
Melchisedech. ing to the order of
Melchisedech.

Dominus a dextris The Lord at Thy
tuis, confregit in die right hand hath broken
iræ suæ reges. kings in the day of His
wrath.

Judicabit in nationi- He shall judge
bus, implebit ruinas: among nations: He
conquassabit capita in shall fill ruins: He
terra multorum. shall crush the heads
in the land of many.

De torrente in via He shall drink of

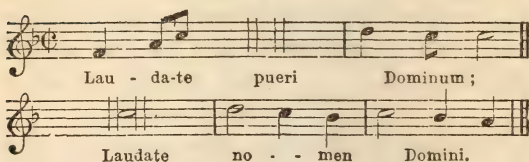
bibet : propterea exal-^athe torrent in the way ;
tabit caput. therefore shall He lift
up His head.

Gloria Patri, &c. Glory be to the Fa-
ther, &c.

Ant. Dum esset rex. Whilst the King, &c.

Ant. Læva ejus sub His left hand is un-
capite meo : et dexter der my head : and his
a illius amplexabitur right hand embraces
me. me.

PSALM CXII.



LAUDATE pueri Do-^a PRAISE the Lord, ye
minum : laudate no- children : praise ye the
men Domini. name of the Lord.

Sit nomen Domini Blessed be the name
benedictum : ex hoc of the Lord, from
nunc, et usque in sæ- henceforth now and
culum. for ever.

A solis ortu usque ad† From the rising of

occat n: laudabile non- the sun unto the going
nen homini. down of the same, the
name of the Lord is
worthy of praise.

Eccelsus super om- The Lord is high
nes gentes Dominus; above all nations; and
et super cœlos gloria His glory above the
ejus. heavens.

Quis sicut Dominus Who is as the Lord
Deus noster, qui in altis our God, who dwelleth
habitat: et humilia on high, and looketh
respicit in cœlo et in down on the low things
terra? in heaven and earth?

Suscitans a terra ino- Raising up the needy
pem: et de stercore from the earth, and
erigens pauperem: lifting up the poor out
of the dunghill:

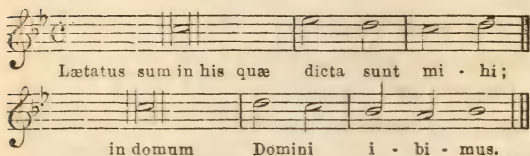
Ut collocet eum cum That He may place
principibus: cum prin- him with princes, with
cipibus populi sui. the princes of His peo-
ple.

Qui habitare facit Who maketh the
sterilem in domo: ma- barren woman to dwell
trem filiorum lætantem. in a house: the joyful
mother of children.

Ant. Læva ejus. † His left hand.

Ant. Nigra sum, sed ♩ I am black, but beautiful, O daughters of Jerusalem: ideo dilexit me Jerusalem: therefore rex, et introduxit me in the king loved me, and cubiculum suum. brought me into his chamber.

PSALM CXLI.



LÆTATUS sum in his ♩ I WAS glad at the quæ dicta sunt mihi: things that were said In domum Domini ibimus. unto me: We will go into the house of the Lord.

Stantes erant pedes Our feet were wont nostri: in atriis tuis Jerusalem. to stand: in thy courts, O Jerusalem.

Jerusalem, quæ ædificatur ut civitas: ejus Jerusalem, which is participatio ejus in idipsum. built as a city: that is at unity with itself.

Illuc enim ascende- ♩ For thither did the

runt tribus, tribus Domini: testimonium Israel, ad confitendum nomini Domini. tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

Quia illic sederunt sedes in iudicio: sedes super domum David. For there are set the seats of judgment: the seats over the house of David.

Rogate quæ ad pacem sunt, Jerusalem: et abundantia diligentibus te. Pray ye for the things that are for the peace of Jerusalem: and plentifulness be to them that love thee.

Fiat pax in virtute tua: et abundantia in turribus tuis. Let peace be in thy strength: and plentifulness in thy towers.

Propter fratres meos et proximos meos: loquebar pacem de te. For my brethren and companions' sake: I spake peace concerning thee.

Propter domum Domini Dei nostri: quævi bona tibi. Because of the house of the Lord our God: I have sought good things for thee.

Gloria, &c.

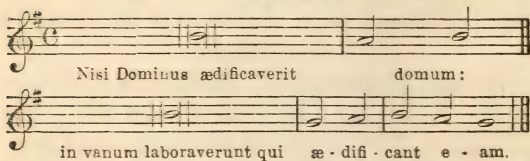
Glory, &c.

Ant. Nigra sum.

I am black.

Ant. Jam hiemstran-[♩] Now the winter is
 siit, imber abiit, et re-[♩] past, the rain over and
 cessit; surge, amica[♩] gone; arise my love
 mea, et veni.[♩] and come.

PSALM CXXVI.



NISI Dominus ædifi-[♩] UNLESS the Lord
 caverit domum: in va-[♩] build the house: they
 num laboraverunt qui[♩] labor in vain that build
 ædificant eam.[♩] it.

Nisi Dominus custo-[♩] Unless the Lord keep
 dierit civitatem: frustra[♩] the city: he watcheth
 vigilat qui custodit eam.[♩] in vain that keepeth it.

Vanum ets vobis ante[♩] In vain ye rise before
 lucem surgere: surgite[♩] the light: rise not till
 postquam sederitis, qui[♩] ye have rested, O ye
 manducatis panem do-[♩] that eat the bread of
 loris.[♩] sorrow.

Cum dederit dilectis[♩] When he hath given
 uis somnum: ecce hæ-[♩] sleep to his beloved: lo,
 editas Domini filii,[♩] children are an heritage

merces fructus ventris. from the Lord, and the fruit of the womb a reward.

Sicut sagittae in manu potentis: ita filii excussorum. Like as arrows in the hand of the mighty one: so are the children of those who have been cast out.

Beatus vir qui implevit desiderium suum ex ipsis: non confundetur, cum loquetur inimicis suis in porta. Blessed is the man whose desire is satisfied with them: he shall not be confounded, when he speaketh with his enemies in the gate.

Gloria, &c.

Glory, &c.

Ant. Jam hiems.

Now the winter.

Ant. Speciosa facta es, et suavis in deliciis tuis, sancta Dei genitrix. Thou art beautiful and sweet in thy perfumes, O sacred Mother of God.

PSALM CXLVII.

The musical notation consists of two staves. The first staff has the lyrics 'Lauda Jerusalem Dominum:' and the second staff has 'Lauda Deum tuum Sion.' Below the staves, the full Latin text 'LAUDA Jerusalem Domine' is written, with a '72*' below it. To the right, the English translation 'PRAISE the Lord, O' is written.

LAUDA Jerusalem Domine 72* PRAISE the Lord, O

minum: lauda Deum. Jerusalem: praise thy
 tum, Sion. God, O Sion.

Quoniam confortavit For he hath strength
 seras portarum tuarum: ened the bars of thy
 benedixit filiis tuis in te. gates: he hath blessed
 thy children within
 thee.

Qui posuit fines tuos He hath made peace
 pacem: et adipe fru within thy borders:
 menti satiat te. and filleth thee with
 the fatness of corn.

Qui emittit eloquium He sendeth forth his
 suum terræ: velociter commandment on the
 currit sermo ejus. earth: his word run-
 neth very swiftly.

Qui dat nivem sicut He giveth snow like
 lanam: nebulam sicut wool: he scattereth the
 cineram spargit. hoar-frost like ashes.

Mittit crystallum He sendeth his ice
 suum sicut buccellas: like morsels: who is
 ante faciem frigoris ejus able to abide his frost?
 quis sustinebit?

Emittet verbum He shall send forth
 suum, et liquefaciet ea: his word, and melt
 flabit spiritus ejus, et them: he shall blow
 fluent aquæ. with his wind, and the
 waters shall flow.

Qui annuntiat ver-	He maketh known
bum suum Jacob: jus-	his word unto Jacob:
titias et judicia sua Is-	his justices and judg-
rael.	ments unto Israel.

Non fecit taliter omni	He hath not dealt
nationi: et judicia sua	so with any nation:
non manifestavit eis.	neither hath he showed
	them his judgments.

Gloria, &c.

Glory, &c.

<i>Ant.</i> Speciosa fac-	<i>Ant.</i> Thou art beau-
ta es, et suavis in deliciis	tiful and sweet in thy
tuis, sancta Dei Geni-	perfumes, O sacred
trix.	† Mother of God.

THE LITTLE CHAPTER.

Ecccl. xxiv.

Ab initio, et ante	From the beginning,
sæcula creato sum, et	and before ages, I was
usque ad futurum sæ-	created, and shall not
culum non desinam, et	cease in the world to
in habitatione sancta	come: and I have min-
coram ipso ministravi.	istered before him in
	the holy habitation.

Deo gratias.

† Thanks be to God.

THE HYMN.*

Ave maris stella,	♫ BRIGHT Mother of our
Dei mater alma,	Maker, hail!
Atque semper virgo,	Thou Virgin ever bless-
Felix cœli porta.	ed ;
	The Ocean's Star by
	which we sail,
	And gain the port of
	rest ?
Sumens illud Ave,	Whilst we this Ave thus
Gabrielis ore,	to thee,
Funda nos in pace,	From Gabriel's mouth
Mutans Hevæ nomen.	rehearse ;
	Prevail, that peace our lot
	may be,
	And Eva's name re-
	verse.
Solve vincla reis,	Release our long entan-
Profer lumen cæcis,	gled mind,
Mala nostra pelle,	From all the snares o.
Bona cuncta posce.	ill ;
	With heav'nly light in-
	struct the blind,
	♫ And all our vows fulfil.

* No translation carries with it the simplicity and beauty of the Latin. The older translation has been preferred in this as in some other ecclesiastical hymns.

Monstra te esse matrem,	Exert for us a Mother's care,
Sumat per te preces,	And us, thy children, own;
Qui pro nobis natus	Prevail with him to hear our prayer,
Tulit esse tuus.	Who chose to be thy Son.
Virgo singularis,	O spotless Maid! whose virtues shine
Inter omnes mitis,	With brightest purity;
Nos culpis solutos,	Each action of our life re- fine,
Mites fac et castos.	And make us pure like thee.
Vitam præsta puram,	Preserve our lives un- stained from ill,
Iter para tutum,	And guard us in our way;
Ut videntes Jesum.	That Christ, one day, our souls may fill
Semper collætémur.	With joys that ne'er decay.
Sit laus Deo Patri,	To God the Father, end- less praise;
Summo Christo decus,	To God the Son, the same,
Spiritui sancto,	And Holy Ghost, whose equal rays,
Tribus honor unus.	One equal glory claim
Amen.	Amen.

V. Dignare me, laudare te, Virgo sacrata. V. Vouchsafe, O sacred Virgin, to accept

R. Da mihi virtutem contra hostes tuos.* my praises.

R. Give me strength against thy enemies.

Ant. Sancta Maria, succurre miseris, juva pusillanimes, refove flebiles, ora pro populo. *Ant.* O Holy Mary, succour the miserable, help the faint hearted, pray for the people, interveni pro clero, intercede pro devoto femines sexu : sentiant omnes tuum juvamen quicumque celebrant tuam sanctam festivitatem. thy holy festivity.

* In the Second Vespers the following versicle and response is used, as also the following antiphon at *Magnificat*. The *first* Vespers of any festival is said on the eve. The *second* Vespers on the day itself.

V. Diffusa est gratia in labiis tuis. V. Grace is spread upon thy lips.

R. Propterea benedixit te Deus in æternum. R. Therefore hath God blessed thee forever.

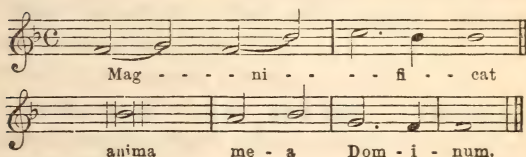
Ant. Beatam me. *Ant.* All generations

dicent omnes genera-[†] shall call me blessed,
 tionēs, quia ancillam because the Lord hath
 humilem respexit Deus. looked on His lowly
 † handmaid.

THE MAGNIFICAT.

St. Luke, i.

The *Magnificat*, or Canticle of the Blessed Virgin Mary, is her song of joy and thanksgiving for the infinite mercies of God to man, especially in the mysteries of the Incarnation and Redemption.



MAGNIFICAT anima[†] My soul doth magni-
 mea Dominum: fy the Lord:

Et exultavit spiritus And my spirit hath
 meus: in Deo salutari rejoiced in God my
 meo. Saviour.

Quia respexit hu- Because He hath
 militatem ancillæ suæ: regarded the humility
 ecce enim ex hoc bea- of His handmaid; for
 tam me dicent omnes behold from henceforth
 generationes. all generations shall
 call me blessed.

Quia fecit mihi mag-[†] For He that is

na qui potens est: et mighty hath done great
sanctum nomen ejus. things to me, and holy
is His name.

Et misericordia ejus And His mercy is
a progenie in progeni- from generation to
es, timentibus eum. generation to them that
fear Him.

Fecit potentiam in He hath showed
brachio suo: dispersit might in His arm: He
superbos mente cordis hath scattered the
sui. proud in the conceit of
their heart.

Deposuit potentes He hath put down
de sede: et exaltavit the mighty from their
humiles. seat; and hath exalted
the humble.

Esurientes implevit He hath filled the
bonis: et divites dimi- hungry with good
sit inanes. things; and the rich
He hath sent empty
away.

Suscepit Israel pue- He hath received
rum suum: recordatus Israel His servant; be-
misericordiæ suæ. ing mindful of His
mercy.

Sicut locutus est ad As He spoke to our

patres nostros: Abra-	† fathers, to Abraham,
ham et semini ejus in	and to his seed for ever.
sæcula. Gloria, &c.	Glory, &c.

V. Dominus vobis-	V. The Lord be with
cum.	you.

R. Et cum spiritu	R. And with thy
tuo.	† spirit.

Here follows the proper prayer of the day, then *Dominus vobiscum*, *Benedicamus domino*, and *Fidelium*, after which one of the four anthems of our Lady according to the season.*

PRAYER FOR THE DYING.

To be said daily in behalf of those who are in their agony, and of all those who are that day to die.

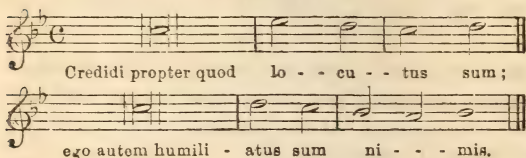
O clementissime Je-	† O most merciful Je-
su, amator animarum,	sus, fond lover of souls,
obsecro te per agoniam	purify, I implore it of
Cordis tui sanctissimi et	thee, by the agony of
per dolores Matris tuæ	thine own most Sacred
Immaculatæ, lava in	Heart, and by the grief
sanguine tuo peccatores	of thy immaculate Mo-
totius mundi, nunc posi-	ther, purify in the laver
tos in agonia et hodie	of thy blood all sinners
morituros. Amen.	who are in their agony,
	and who are this day
	† to die. Amen.

VESPERS ON FESTIVALS.

ON FESTIVALS OF THE APOSTLES.

First Vespers : * Second Vespers, Psalms, *Dixi. Dominus*, page 555 ; *Laudate Pueri Dominum*, page 542.

PSALM CXV.



CREDIDI, propter quod	I HAVE believed,
locutus sum : *	therefore I have spok-
autem humiliatus sum	en: but I have been
nimis.	humbled exceedingly.

Ego dixi in excessu	I said in my excess,
meo : *	every man is a liar.
Omnis homo	
mendax.	

Quid retribuam Do-	What shall I render
mino *	to the Lord, for all the
pro omnibus,	things he hath rendered
quæ retribuit mihi ?	to me ?

* The asterisk designates those festivals for which no particular Psalms are appointed : on these festivals, the Psalms which are placed under the head of Sunday are said. The first Vespers are said on the eve of the festival.

Calicem salutaris accipiam, * et nomen Domini invocabo.

I will take the chalice of salvation: and I will call upon the name of the Lord.

Vota mea Domino reddam coram omni populo ejus: * pretiosa in conspectu Domini mors sanctorum ejus.

I will pay my vows to the Lord, before all His people: precious in the sight of the Lord is the death of his saints.

O Domine, quia ego servus tuus: * ego servus tuus, et filius ancillæ tuæ.

O Lord! for I am thy servant: I am thy servant, and the son of thy handmaid.

Dirupisti vincula mea; * tibi sacrificabo hostiam laudi, et nomen Domini invocabo.

Thou hast broken my bonds: I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.

Vota mea Domino reddam in conspectu omnis populi ejus: * in atriis domus Domini, in medio tui, Jerusalem. Glory, &c.

I will pay my vows to the Lord in the sight of all his people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem! Glory, &c

PSALM CXXV.

IN convertendo Do-
minus captivitatem
Sion, * facti sumus
sicut consolati.

WHEN the Lord
brought back the cap-
tivity of Sion, we be-
came like men com-
forted.

Tunc repletum est
gaudio os nostrum, * et
lingua nostra exulta-
tione.

Then was our mouth
filled with gladness ;
and our tongue with
joy.

Tunc dicent inter
gentes : * Magnificavit
Dominus facere cum
eis.

Then shall they say
among the gentiles :
The Lord hath done
great things for them.

Magnificavit Domi-
nus facere nobiscum :
* facit sumus lætantes.

The Lord hath done
great things for us : we
are become joyful.

Converte Domine
captivitatem nostram, *
sicut torrens in austro.

Turn again our cap-
tivity. O Lord ! as a
stream in the south.

Qui seminant in la-
crymis, in exultatione
metent.

They that sow in
tears, shall reap in joy.

Euntes ibant et fle-
bant, * mittentes semi-
na sua.

Going, they went
and wept, casting their
seeds.

Venientes autem ¶ But coming, they

venient cum exulta-	shall come with joy-
tionē, * portantes ma-	fulness, carrying their
nipulos suos.	sheaves.

Gloria Patri, &c.	∞ Glory, &c.
-------------------	--------------

PSALM CXXXVIII.

DOMINE, probasti me	LORD, thou hast
et cognovisti me : *	proved me, and known
cognovisti sessionem	me ; thou hast known
meam, et resurrectionem	my sitting down and
meam.	my rising up.

Intellexisti cogita-	Thou hast under-
tionē meas de longe :	stood my thoughts afar
* semitam meam et	off : my path and my
funiculum meum in-	line thou hast searched
vestigasti.	out.

Et omnes vias præ-	And thou hast fore-
vidisti : * quia non est	seen all my ways : for
ermo in lingua mea.	there is no speech in
	my tongue.

Ecce, Domine, tu	Behold, O Lord !
cognovisti omnia, no-	thou hast known all
vissima et antiqua : *	things, the last and
tu formasti me, et	those of old ; thou hast
posuisti super me ma-	formed me, and hast
num tuam.	laid thy hand upon me.

Mirabilis facta est	Thy knowledge is
---------------------	------------------

scientia tua ex me; * become wonderful to
confortata est, et non me: it is high, and I
potero ad eam. cannot reach to it.

Quo ibo a spiritu Whither shall I go
tuo? * et quo a facie from thy spirit? or
tua fugiam? whither shall I flee
from thy face?

Si ascendero in cœ- If I ascend unto hea-
lum, tu illic es: * si ven, thou art there: if
descendero in infernum, I descend into hell, thou
ades. art present.

Si sumpsero pennas If I take my wings
meas diluculo, * et hab- early in the morning,
itavero in extremis and dwell in the utter-
maris, most parts of the sea,

Etenim illuc manus Even there also shall
tua deducet me: et thy hand lead me; and
tenebit me dextera tua. thy right hand shall
hold me.

Et dixi: Forsitan And I said! Perhaps
tenebræ conculcabunt darkness shall cover
me: * et nox illumina- me: and night shall be
tio mea in deliciis meis. my light in my plea-
sures.

Quia tenebræ non ob- But darkness shall
scurabuntur a te, et nox not be dark to thee,

sicut dies illuminabitur: † and night shall be light
 * sicut tenebræ ejus, ita as the day: the dark-
 et lumen ejus. ness thereof, and the
 light thereof, are alike
 to thee.

Quia tu possedisti For thou hast pos-
 renes meos: * suscepisti sessed my reins: thou
 me de utero matris meæ. hast protected me from
 my mother's womb.

Confitebor tibi quia I will praise thee,
 terribiliter, magnifica for thou art fearfully
 tus es: * mirabilia ope magnified: wonderful
 ra tua, et anima mea are thy works, and my
 cognoscit nimis. soul knoweth right well.

Non est occultatum My bone is not hidden
 os meum a te, quod fe from thee, which thou
 cisti in occulto: * et hast made in secret;
 substantia mea in infe and my substance in
 rioribus terræ. the lower parts of the
 earth.

Imperfectum meum Thy eyes did see my
 viderunt oculi tui, et in imperfect being, and
 libro tuo omnes scriben in thy book all shall be
 tur: * dies formabun written: days shall be
 tur, et nemo in eis. formed, and no one in
 them.

Mihi autem nimis[†] But to me, thy
honorificati sunt amici friends, O God! are
tui Deus: * nimis con- made exceedingly hon-
fortatus est principatus orable: their princi-
eorum. pality is exceedingly
strengthened.

Dinumerabo eos, et I will number them,
super arenam multipli- and they shall be mul-
cabuntur: * exurrexi, tiplied above the sand
et adhuc sum tecum. I rose up, and am still
with thee.

Si occideris, Deus, If thou wilt kill the
peccatores: * viri san- wicked, O God: ye
guinum declinate a me. men of blood, depart
from me.

Quia dicitis in cogi- Because you say in
tatione: * Accipient in thought: they shall re-
vanitate civitates tuas. ceive thy cities in vain.

Nonne qui oderunt Have I not hated
te Domine, oderam: et them, O Lord! that
super inimicos tuos ta- hate thee; and pined
bescebam? away because of thy
enemies?

Perfecto odio ode- I have hated them
ram illos: * et inimici with a perfect hatred:
facti sunt mihi. and they are become
enemies to me.

Proba me, Deus, et	Prove me, O God!
scito cor meum: * in-	and know my heart:
terroga me, et cognosce	examine me, and know
semitas meas.	my paths.

Et vide si via iniqui-	And see if there be
tatis in me est: * et	in me the way of ini-
deduc me in via æterna.	quity: and lead me in
	the eternal way.

Gloria Patri, &c. † Glory, &c.

ON FESTIVALS OF ONE MARTYR OR SEVERAL.

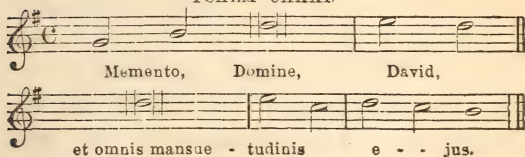
First Vesper: * Second Vespers, instead of *Laudate Dominum*, the last psalm is *Credidi*, page 571.

ON FESTIVALS OF CONFESSORS, NOT BISHOPS.*

ON FESTIVALS OF CONFESSORS, BISHOPS.

First Vespers: * in the Second Vespers, the last psalm is the following:

PSALM CXXXI.



MEMENTO, Domine, †	O LORD, remember
David, * et omnis man-	David, and all his meek-
suetudinis ejus.	ness.

Sicut juravit Domi † How he swore to the

no, * votum vovit Deo. Lord : he vowed a vow
 Jacob : to the God of Jacob :

Si introiero in tabernaculum domus meæ, If I shall enter into
 * si ascendero in lectum strati mei : the tabernacle of my
 house : if I shall go up
 into the bed wherein I
 lie :

Si dederō somnum oculis meis, * et palpebris meis dormitationem. If I shall give sleep
 to my eyes, or slumber
 to my eyelids.

Et requiem temporibus meis, donec inveniam locum Domino. * Or rest to my temples ; until I find out a
 tabernaculum Deo Jacob. place for the Lord, a
 tabernacle for the God
 of Jacob.

Ecce audivimus eam Behold we have
 in Ephrata : invenimus heard of it in Ephrata ;
 eam in campis sylvæ. we have found it in the
 fields of the wood.

Introibimus in tabernaculum ejus : * adorebimus in loco, ubi steterunt pedes ejus. We will go into his
 tabernacle : we will
 adore in the place
 where his feet stood.

Surge, Domine, in Arise, O Lord ! into
 requiem tuam, * tu et thy rest ! into thy rest

arca sanctificationis[†]ing place; thou and
tuæ. the ark, which thou
hast sanctified.

Sacerdotes tui in- Let thy priests b
duantur justitiam: * et clothed with justice;
sancti tui exultent. and let thy saints re-
joice.

Propter David ser- For thy servant Da-
vum tuum, * non aver vid's sake, turn not away
tas faciem Christi tui. the face of thy anointed.

Juravit Dominus Da- The Lord hath sworn
vid veritatem et non truth to David, and he
frustrabitur eam: * de will not make it void:
fructu ventris tui ponam of the fruit of thy womb
super sedem tuam. I will set upon thy
throne.

Si custodierint filii If thy children will
tui testamentum meum, keep my covenant, and
* et testimonia mea these my testimonies
hæc, quæ docebo eos: which I shall teach
them:

Et filii eorum usque Their children also
in sæculum, * sedebunt forevermore shall sit
super sedem tuam. upon thy throne.

Quoniam elegit Do- For the Lord hath
minus Sion: * elegit chosen Sion: he hath

eam in habitationem + chosen it for his dwell-
ibi. ing.

Hæc requies mea in This is my rest for-
sæculum sæculi : * hic ever and ever : here
habitabo, quoniam elegi will I dwell, for I have
eam. chosen it.

Viduam ejus bene- Blessing I will bless
dicens benedicam : * her widow ; I will satis-
pauperes ejus saturabo fy her poor with bread.
panibus.

Sacerdotes ejus induam I will clothe her
duam salutaris : * et priests with salvation :
sancti ejus exultatione and her saints shall re-
exultabunt. joice with exceeding
great joy.

Illuc producam cor- There will I bring
nu David : * paravi forth a horn to David :
lucernam Christo meo. I have prepared a lamp
for my anointed.

Inimicos ejus induam His enemies I will
confusione : * super clothe with confusion :
ipsum autem effloreat but upon him shall my
sanctificatio mea. sanctification flourish.

Gloria, &c.

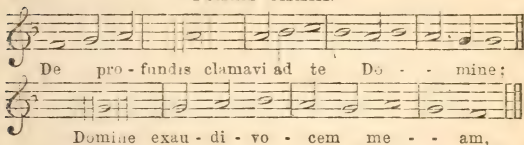
† Glory, &c.

ON FESTIVALS OF VIRGINS—The Psalms as on festivals of the Blessed Virgin. ON FESTIVALS OF HOLY WOMEN—Psalms as the preceding.

CHRISTMAS DAY.

First Vespers : * Second Vespers. Psalms, *Dixit Dominus*, page 531 ; *Confitebor*, page 532 , *Beatus vir*, page 534.

PSALM CXXIX.



De profundis clamavi[†] Out of the depths I
ad te, Domine : * Do- have cried to thee, O
mine, exaudi vocem Lord ! Lord, hear my
meam. voice.

Fiant aures tuæ in- Let thy ears be at-
tendentes, * in vocem tentive to the voice of
deprecationis meæ. my supplication.

Si iniquitates obser- If thou, O Lord ! wilt
vaveris Domine : * Do- mark iniquities, Lord,
mine, quis sustinebit ? who shall stand it ?

Quia apud te propi- For with thee there
tatio est : * et propter is merciful forgiveness :
legem tuam sustinui te, and by reason of thy
Domine. law, I have waited for
thee, O Lord !

Sustinuit anima mea My soul hath relied
in verbo ejus : * spera on his word : my soul

vit anima mea in Domino. | hath hoped in the Lord.
mino.

A custodia matutina
usque ad noctem, *
speret Israel in Domi-
no.

Quia apud Dominum
misericordia, * et copio-
sa apud eum redemp-
tio.

Et ipse redimet Is-
rael, * ex omnibus ini-
quitatibus ejus.

Gloria Patri, &c.

From the morning
watch even until night,
let Israel hope in the
Lord.

Because with the
Lord there is mercy :
and with him plentiful
redemption.

And he shall redeem
Israel from all his ini-
quities.

† Glory, &c.

Fifth Psalm, *Memento, Domine*, page 578.

ON THE FESTIVAL OF THE EPIPHANY.

ON THE FESTIVAL OF THE HOLY NAME OF JESUS.*

IN LENT.

*Second Vespers.**

ON THE FESTIVAL OF EASTER.

*Second Vespers.**

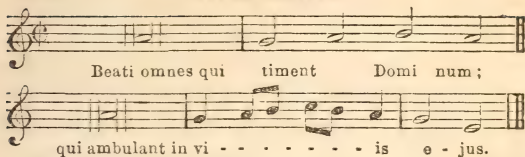
ON THE FESTIVAL OF ASCENSION.*

ON THE FESTIVAL OF WHITSUNDAY.*

ON THE FESTIVAL OF CORPUS CHRISTI.

Psalms, *Dixit Dominus*, page 531 ; *Confitebor*, page
532 ; *Credidi*, page 570,

PSALM CXXVII.



BEATI omnes qui ti-
ment Dominum; * qui
ambulant in viis ejus.

BLESSED are all they
that fear the Lord; that
walk in his ways.

Labores manuum
tuarum quia manduca-
bis: * beatus es, et
bene tibi erit.

For thou shalt eat
the labours of thy
hands: blessed art thou,
and it shall be well with
thee.

Uxor tua sicut vitis
abundans, * in lateribus
domus tuæ.

Thy wife as a fruit-
ful vine, on the sides
of thy house.

Filii tui sicut novel-
læ olivarum, * in cir-
cuitu mensæ tuæ.

Thy children as olive
plants round about thy
table.

Ecce sic benedicetur
homo, * qui timet Do-
minum.

Behold, thus shall
the man be blessed,
that feareth the Lord.

Benedicat tibi Do-
minus ex Sion: * et
videas bona Jerusalem.

May the Lord bless
thee out of Sion: and
mayest thou see the

omnibus diebus vitæ† good things of Jerusa-
 læ. lein, all the days of thy
 life.

Et videas filios filio- And mayest thou see
 rum tuorum, * pacem thy children's children,
 upon Israel. peace upon Israel.

Gloria Patri, &c. † Glory, &c.

Psalm, *Lauda Jerusalem*, page 562.

BENEDICTION OF THE BLESSED SACRAMENT.

BENEDICTION usually follows after Vespers, and concludes the evening office. When the Sacred Host is taken out of the tabernacle, placed in the ostensorium, and set up to be seen by the people, the choir sing *O Salutaris Hostia*. After this (if the Litany of the Blessed Virgin be not sung) follows *Tantum Ergo*; and the Exposition being ended, Benediction is given, and all who have the happiness to be present receive our Lord's blessing from Himself. When the bell is rung, and the Priest raises the adorable Victim of Love, bow down your head in thanksgiving, adoration, and love. O the privilege of being present at only one Benediction such as that !*

* St. Philip Neri once beheld our Lord in the Host at Exposition, giving Benediction to the kneeling crowd. It would be difficult to find words to express the greatness or the reality of the graces which our dear Lord imparts to us at Benediction."—*Father Faber*.

O! SALUTARIS.

O SALUTARIS Hostia,	✠ O SAVING Victim! opening
Quæ cœli pandis ostium:	wide,
Bella premunt hostilia,	The gate of heaven to man
Da robur, fer auxilium.	below!
Uni trinoque Domino	Our foes press on from every
Sit sempiterna gloria,	side;
Qui vitam sine termino	Thine aid supply, thy
Nobis donet in patria. Amen.	strength bestow.
	To thy great name be endless
	praise,
	Immortal Godhead, one in
	three!
	Oh, grant us endless length of
	days
	✠ In our true native land with
	thee!

TANTUM ERGO.

Tantum ergo Sacramentum,	✠ Down in adoration falling,
Veneremur cernui:	Lo! the sacred host we hail;
Et antiquum documentum	Lo! o'er ancient forms depart-
	ing,
Novo cedat ritui:	Newer rites of grace prevail;
Præstet fides supplementum	Faith, for all defects supplying,
Sensuum defectui.	Where the feeble senses fail.
Genitori, Genitoque,	To the everlasting Father,
Laus et jubilatio,	And the Son who reigns on
	high.
Salus, honor, virtus quoque	With the Holy Ghost proceed
	ing
Sit et benedictio;	Forth from each eternally,
Procedenti ab utroque	Be salvation, honour, blessing
Compar sit laudatio.	✠ Might, and endless majesty

The Psalm *Laudate Dominum omnes gentes* is usually sung after Benediction.

HYMNS.

Chorus. **ADOREMUS** in æternum,
Sanctissimum Sacramentum.

Solo. Laudate Dominum, &c., p. 542.

The same in English.

PROSTRATE in trembling awe, let's all **adore**
This holy Sacrament for evermore.

O praise the Lord, &c., p. 542.

PANIS angelicus fit panis hominum ;
Dat panis cœlicus figuris terminum :
O res mirabilis ! manducant Dominum
Pauper, servus et humilis.

Te, trina Deitas unaque, poscimus,
Sic nos tu visita, sicut te colimus ;
Per tuas semitas duc nos quo tendimus,
Ad lucem quam inhabitas. Amen.

The same in English.

THE bread of Angels, bread of men is made ;
The truth and substance now exclude the shade
O strange effect of love ! the sovereign God
Becomes the poor, the slave, the sinner's food !

O Three and One ! we humbly thee implore
To manifest thyself, as we adore ;
By thy own ways instruct us how to move,
To that bright light, in which thou dwell'st above.

AVE, VERUM.

Ave, verum corpus, natum
 Ex Maria Virgine,
 Vere passum, immolatum
 In cruce pro homine.

Cujus latus perforatum
 Unda fluxit et sanguine,
 Esto nobis prægustatum
 Mortis in examine.

O Jesu dulcis !
 O Jesu pie !
 O Jesu fili Mariæ !
 Tu nobis miserere.

The same in English.

HAIL, real body of our Lord,
 From spotless Virgin born !
 Hail, Victim, stretched upon a cross,
 And for us bruised and torn !

Thy side, with cruel spear transpierced,
 Let out a saving flood,
 To wash our sinful stains away,
 Of water mixed with blood.

O heav'nly manna be our food,
 Whilst in this life we stay ;
 And when death comes, prepare our souls
 To meet the judgment day.

O gracious Jesus ! bounteous Lord !
 O Mary's element Son !
 Let sinners grace and pardon find,
 Before thy mercy's throne.

The following Anthems to the Blessed Virgin are sometimes added :

Solo. Sub tuum præsidium confugimus, sancta Dei genitrix.

Chorus. Sub tuum, &c.

Solo. Nostras deprecationes ne despicias in necessitatibus nostris

Chorus. Sub tuum, &c.

Solo. Sed a periculis cunctis libera nos semper Virgo gloriosa et benedicta.

Chorus. Sub tuum, &c.

The same in English.

O HOLY Mother of our God !

To thee for help we fly ;

Despise not this our humble prayer,

But all our wants supply.

O glorious Virgin, ever blessed !

Defend us from our foes ;

From threatening danger set us free,

And terminate our woes.

O ! SANCTISSIMA.

Solo. O SANCTISSIMA, O purissima,
Dulcis Virgo Maria !

Chorus. Mater amata, intemerata
Ora, ora pro nobis !

Solo. Tota pulchra es, O Maria !
Et macula non est in te.

Chorus. Mater amata, &c.

Solo. Sicut lilium inter spinas
Sic Maria inter filias.

Chorus. Mater amata, &c.

CHRISTMAS.

<p>Jesu, Redeemer of the world! Who, ere the earliest dawn of light, Wast from eternal ages born, Immense in glory as in night; Immortal Hope of all mankind! In whom the Father's face we see; Hear thou the prayers thy peo- ple pour, This day throughout the world to thee.</p> <p>Remember, O Creator Lord! That in the Virgin's sacred womb Thou wast conceived, and of her flesh Didst our morality assume.</p> <p>This ever-blest recurring day Its witness bears, that all alone</p>	<p>From thy own Father's bosom forth, To save the world thou camest down.</p> <p>O day! to which the seas and sky, And earth and heaven, glad welcome sing; O day! which healed our mis- ery, And brought on earth salva- tion's king.</p> <p>We too, O Lord, who have been cleansed In thy own fount of blood divine, Offer the tribute of sweet song, On this blest natal day of thine.</p> <p>O Jesu! born of Virgin bright Immortal glory be to thee; Praise to the Father infinite, And Holy Ghost eternally.</p>
--	---

ADESTE FIDELES.

<p>Adeste fideles, Læti triumphantes; Venite, venite in Bethlehem; Natum videte Regem angelorum; Venite adoremus, Venite adoremus. Venite adoremus Dominum.</p>	<p>O come! all ye faithful! Triumphantly sing! Come, see in the manger, The Angels' dread King! To Bethlehem hasten With joyful accord; O hasten! O hasten! To worship the Lord.</p>
--	---

Deum de Deo,
 Lumen de lumine,
 Gestant puelæ viscera:
 Deum verum,
 Genitum, non factum:
 Venite adoremus, &c.
 Cantet nunc Io!
 Chorus angelorum:
 Cantet nunc aula coelestium,
 Gloria
 In excelsis Deo!
 Venite, &c.
 Ergo qui natus
 Die hodierna,
 Jesu tibi sit gloria:
 Patris æterni
 Verbum caro factum!
 Venite adoremus,
 Venite adoremus,
 Venite adoremus Dominum.

True Son of the Father!
 He comes from the skies;
 The womb of the Virgin
 He does not despise;
 To Bethlehem hasten, &c.

Hark! to the angels!
 All singing in Heaven,
 "To God in the highest
 All Glory be given."
 To Bethlehem hasten, &c.

To Thee, then, O Jesu!
 This day of Thy birth,
 Be glory and honor
 Through heaven and earth
 True Godhead Incarnate!
 Omnipotent Word!
 Oh, hasten! oh, hasten!
 To worship the Lord.

EPIPHANY

Bethlehem! of noblest cities
 None can once with thee
 compare;
 Thou alone the Lord from hea-
 ven
 Didst for us incarnate bear.
 Fairer than the sun at morning
 Was the star that told his
 birth;
 To the lands their God an-
 nouncing,
 Hid beneath a form of earth.
 By its lambent beauty guided,
 See, the Eastern kings ap-
 pear;

See them bend, their gifts to
 offer,—
 Gifts of incense, gold, and
 myrrh.
 Offerings of mystic meaning;—
 Incense doth the God dis-
 close;
 Gold a royal child proclaimeth;
 Myrrh a future tomb fore-
 shows.
 Holy Jesu! in thy brightness
 To the gentle world display-
 ed!
 With the Father and the Spirit,
 Endless praise to thee be
 paid!

THE IMMACULATE CONCEPTION.

Sine Labe Concepta.

O PUREST of creatures ! sweet Mother ! sweet Maid !
The one spotless womb wherein Jesus was laid !
Dark night hath come down on us, Mother ! and we
Look out for thy shining, sweet Star of the Sea !

Deep night hath come down on this rough-spoken
world

And the banners of darkness are boldly unfurled
And the tempest-tost Church—all her eyes are on
thee,

They look to thy shining, sweet Star of the Sea

The Church doth what God had first taught her to do ;
He looked o'er the world to find hearts that were true :
Thro' the ages He looked, and He found none but thee,
And He loved thy clear shining, sweet Star of the
Sea !

He gazed on thy soul ; it was spotless and fair
For the empire of sin it had never been there ;
None had e'er owned thee, dear Mother ! but He—
And He blessed thy clear shining, sweet Star of the
Sea !

Earth gave Him one lodging ; 'twas deep in thy breast
And God found a home where the sinner finds rest ;
His home and His hiding-place, both were in thee,
He was won by thy shining, sweet Star of the Sea !

O blissful and calm was the wonderful rest
That thou gavest thy God in thy virginal breast ;
For the heaven He left He found heaven in thee,
And He shone in thy shining, sweet Star of the Sea !

To sinners what comfort, to Angels what mirth,
That God found one creature unfallen on earth,
One spot where His spirit untroubled could be—
The depths of thy shining, sweet Star of the Sea !

So age after age in the Church hath gone round,
And the Saints new invention of homage have found,
New titles of honor, new honors for thee,
New love for thy shining, sweet Star of the Sea ;

And now from the Church of all lands thy dear name
Comes borne on the breath of one mighty acclaim ;
Men call on their Father, that He should decree
A new gem to thy shining, sweet Star of the Sea !

O shine on us brighter than ever, then, shine !
For the primest of honors, dear Mother ! is thine ;
“ CONCEIVED WITHOUT SIN,” thy new title shall be
Clear light from thy birth-spring, sweet Star of the
Sea

So worship we God in these rude latter days ;
So worship we Jesus our Love, when we praise
His wonderful grace in the gifts He gave thee,
The gift of clear shining, sweet Star of the Sea !

Deep night has come down on us, Mother ! deep
night.

And we need more than ever the guide of thy light ;
For the darker the night is, the brighter should be
Thy beautiful shining, sweet Star of the Sea !

NOTE.—This beautiful Hymn of Father Faber was written before the solemn definition of the doctrine of the Immaculate Conception, December 8, 1854.

THE MOST HOLY NAME OF JESUS

Jesu ! the very thought of thee
With sweetness fills my breast ;
But sweeter far thy face to see,
And in thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than thy blest name,
O Saviour of mankind !

O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind thou art,
How good to those who seek !

But what to those who find ? all this
Nor tongue nor pen can show :
The love of Jesus, what it is,
None but his loved ones know.

Jesu ! our only joy be thou,
As thou our prize wilt be ;
Jesu ! be thou our glory now,
And through eternity.

LENT.

Thou loving Maker of mankind,
Before thy throne we pray and weep ;
O, strengthen us with grace divine,
Duly this sacred Lent to keep.

Searcher of hearts ! thou dost our ills
Discern, and all our weakness know :
Again to thee with tears we turn ;
Again to us thy mercy show.

Much have we sinned ; but we confess
Our guilt, and all our faults deplore :
O, for the praise of thy great name,
Our fainting souls to health restore.

And grant us, while by fasts we strive
This mortal body to control,
To fast from all the food of sin,
And so to purify the soul.

Hear us, O Trinity thrice blest !
Sole Unity ! to thee we cry :
Vouchsafe us from these fasts below
To reap immortal fruit on high.

PASSION-TIDE. THE HOLY CROSS.

FORTH comes the standard of the King :
All hail, thou mystery adored !
Hail, Cross ! on which the Life himself
Died, and by death our life restored :

On which our Saviour's holy side,
Rent open with a cruel spear,
Of blood and water poured a stream,
To wash us from defilement clear.

O sacred wood ! in thee fulfilled
Was holy David's truthful lay ;
Which told the world, that from a tree
The Lord should all the nations sway

Most royally empurpled o'er,
How beauteously thy stem doth shine !
How glorious was its lot to touch
Those limbs so holy and divine !

Thrice blest, upon whose arms outstretched
The Saviour of the world reclined ;
Balance sublime ! upon whose beam
Was weighed the ransom of mankind.

Hail, Cross ! thou only hope of man,
Hail, on this holy Passion-day !
To saints increase the grace they have ;
From sinners purge their guilt away.

Salvation's spring, blest Trinity,
Be praise to thee through earth and skies :
Thou through the Cross the victory
Dost give : O, also give the prize !

HYMN FOR EASTER.

O Filii et Filia.

YE sons and daughters of the Lord
The King of glory, King adored,
This day Himself from death restored.

All in the early morning grey
Went holy women on their way,
To see the tomb where Jesus lay.

Of spices pure a precious store
In their pure hands those women bore,
To anoint the Sacred Body o'er

Then straightway one in white they see,
Who saith, "Ye seek the Lord; but He
Is risen, and gone to Galilee."

This told they Peter—told they John;
Who forthwith to the tomb are gone,
But Peter is by John outrun.

That self-same night, while out of fear
The doors were shut, their Lord most dear,
To His Apostles did appear.

But Thomas, when of this he heard,
Was doubtful of his brethren's word;
Wherefore again there comes the Lord.

"Thomas, behold my side," saith He;
"My hands, my feet, my body see,"
And doubt not, but believe in Me."

When Thomas saw that wounded side,
The truth no longer he denied;
"Thou art my Lord and God!" he cried.

O blest are they who have not seen
Their Lord, and yet believe in Him!
Eternal life awaiteth them.

Now let us praise the Lord most high,
And strive His name to magnify
On this great day through earth and sky :

Whose mercy ever runneth o'er ;
Whom men and Angel Hosts adore :
To Him be glory evermore.

HYMN FOR THE PENTECOST.

VENI Creator Spiritus,
Mentes tuorum visita,

Imple superna gratia,
Quæ tu creasti pectora.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere
Digitus Paternæ dexteræ,
Tu rite promissum Patris
Sermone ditans guttura.

Ascende lumen sensibus,
Infunde amorem cordibus,

COME, O Creator Spirit blest !
And in our souls take up thy
rest ;
Come, with thy grace and hea-
venly aid,
To fill the hearts which thou
hast made.

Great Paraclete! to thee we
cry,
O highest gift of God most
high !
O fount of life ! O fire of love !
And sweet anointing from
above !

Thou in thy sevenfold gifts art
known,
The finger of God's hand we
own !
The promise of the Father
thou !
Who dost the tongue with
power endow.

Kindle our senses from above
And make our hearts o'erflow
with love .

Infirma nostri corporis	♣ With patience firm, and virtue high,
Virtute firmans perpeti.	The weakness of our flesh supply.
Hostem repellas ongius,	Far from us drive the foe we dread,
Pacemque dones protinus;	And grant us thy true peace instead;
Ductore sic te prævio	So shall we not, with thee for guide,
Vitemus omne noxium.	Turn from the path of life aside.
Per te sciamus da Patrem,	O, may thy grace on us bestow,
Noscamus atque Filium.	The Father and the Son to know,
Teque utriusque Spiritum	And thee through endless times confessed
Credamus omni tempore.	Of both the eternal Spirit blest.
Deo Patri sit gloria,	All glory while the ages run
Et filio, qui a mortuis	Be to the Father, and the Son
Surrexit, ac Paraclito,	Who rose from death; the same to thee,
In sæculorum sæcula.	O Holy Ghost, eternally.
Amen. ♣	Amen.

SEQUENCE

VENI Sancte Spiritus,	♣ HOLY Spirit! Lord of light!
Et emitte cœlitus	From thy clear celestial height,
Lucis tuæ radium:	Thy pure beaming radiance give:
Veni pater pauperum,	Come, thou father of the poor!
Veni dator munerum,	Come, with treasures which endure!
Veni lumen cordium.	♣ Come, thou light of all that live.

Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium.

In labore requies,
In æstu temperies,
In ille u solatium.

O lux beatissima!
Reple cordis intima,
Tuorum fidelium.

Sine tuo numine,
Nihil est in homine,
Nihil est innoxium.

Lava quod est sordidum,

Riga quod est aridum,
Sana quod est saucium.

Flecte quod est rigidum,

Fove quod est frigidum,
Rege quod est devium.

Da tuis fidelibus,
In te confidentibus,
Sacrum septenarium.

Da virtutis meritum,

Da salutis exitum,

Da perenne gaudiam. Amen.

Thou, of all consolers best,
Visiting the troubled breast;
Dost refreshing peace be-
stow;

Thou in toil art comfort sweet;
Pleasant coolness in the heat;
Solace in the midst of woe.

Light immortal! light divine!
Visit thou these hearts of thine,
And our inmost being fill:

If thou take thy grace away,
Nothing pure in man will stay
All his good is turned to ill.

Heal our wounds, our strength
renew;

On our dryness pour thy dew;
Wash the stains of guilt away;

Bend the stubborn heart and
will;

Melt the frozen, warm the chill;
Guide the steps that go astray.

Thou, on those who evermore
Thee confess and thee adore,
In thy sevenfold gifts descend

Give them comfort when they
die;

Give them life with Thee on
high;

Give them joys which never
end. Amen.

HYMN IN HONOUR OF THE BLESSED SACRAMENT.

VERBUM supernum prodiens,	THE Word, descending from above,
Nec patris linguens dexteram,	Though with the Father still on high,
Ad opus suum exiens,	Went forth upon his work of love.
Venit ad vitæ vesperam.	And soon to life's last eve drew nigh.
In mortem a discipulo Suis tradendus æmulis, Prius in vitæ ferculo Se tradidit discipulis.	He shortly to a death accursed By a disciple shall be given; But, to his twelve disciples, first He gives himself, the bread from heaven.
Quibus sub bina specie Carnem dedit et sanguinem,	Himself in either kind he gave; He gave his flesh, he gave his blood;
Ut duplicis substantiæ	Of flesh and blood all men are made;
Totum cibaret hominem.	And he of man would be the food.
Se nascens dedit socium,	At birth, our brother he be- came;
Convalescens in edulium,	At board, himself as food he gives;
Se moriens in pretium, Se regnans dat in præmium.	To ransom us he died in shame; As our reward, in bliss he lives.
O salutaris Hostia, Quæ cœli pandis ostium:	O saving victim! opening wide The gate of heaven to man below'
Bella premunt hostilia,	Our foes press on from every side;

Da robur, fer auxilium.

‡ Thine aid supply, thy
strength bestow.

Uni trineque Domino

To thy great name be endless
praise,

Sit sempiterna gloria.

Immortal Godhead, one in
three!

Qui vitam sine termino

Oh, grant us endless length of
days

Nobis donet in patria.

In our true native land with
thee!

Amen. †

Amen.

PANGE LINGUA,

Which is sung during the procession of the Blessed Sacrament on Holy Thursday. For the last verse, *Tantum Ergo*, see "Benediction of the Blessed Sacrament," above.

PANGE, lingua, gloriosi

‡ Sing, O my tongue! adore and
praise

Corporis mysterium,

The depth of God's mysterious
ways;

Sanguinisque pretiosi

How Christ, the world's great
King, bestowed

Quem in mundi pretium

His flesh, concealed in human
food,

Fructus ventris generosi

And left mankind the blood
that paid

Rex effudit gentium.

The ransom for the souls he
made.

Nobis datus, nobis natus

Given from above, and born for
man,

Ex intacta Virgine,

From Virgin's womb his life
began;

Et in mundo conversatus,

He lived on earth, and preach
ed, to sow

Sparso verbi semine,

‡ The seeds of heavenly truth be
low;

<i>Sul moras incolatus</i>	♣ Then sealed his mission from above,
<i>Miro clausit ordine.</i>	With strange effects of power and love.
<i>In supremæ nocte cœnæ</i>	'T was on the evening, when the last
<i>Recumbens cum fratribus</i>	And most mysterious supper passed;
<i>Observata lege pleno</i>	When Christ with his disciples sat,
<i>Cibis in legalibus,</i>	To close the law with legal meat;
<i>Cibum turbæ duodenæ</i>	Then to the Twelve Himself bestowed,
<i>Se dat suis manibus.</i>	With his own hands, to be their food.
<i>Verbum caro, panem verum</i>	The Word, made flesh for love of man,
<i>Verbo carnem efficit,</i>	His word turns bread to flesh again,
<i>Fitque sanguis Christi merum;</i>	And wine to blood, unseen by sense,
<i>Et si sensus deficit,</i>	By virtue of Omnipotence;
<i>Ad firmandum cor sincerum</i>	And here the Faithful rest se- cure,
<i>Sola fides sufficit.</i>	♣ Whilst God can vouch, and faith ensure.

SEQUENCE.

<i>Lauda, Sion, Salvatorem,</i>	♣ Sion, lift thy voice and sing;
<i>Lauda ducem et pastorem,</i>	Praise thy Saviour and thy King,
<i>In hymnis et cantiois.</i>	Praise with hymns thy Shep- herd true:
<i>Quantum potes, tantum aude,</i>	♣ Strive thy best to praise him well:

Quia major omni laude,
Nec laudare sufficit.

Laudis thema specialis,
Panis vivus et vitalis

Hodie proponitur.

Quem in sacræ mensa cœnæ,

Turbæ fratrum duodenæ
Datum non ambigitur.

Sit laus plena, sit sonora
Sit jucunda, sit decora.
Mentis jubilatio.
Dios enim solemniter agitur,
In qua mensæ prima recolitur
Hujus institutio

In hac mensa novi Regis,
Novum Pascha novæ legis.
Phase vetus terminat.
Vetustatem novitas,
Umbram fugat veritas,
Noctem lux eliminat.

Quod in cœna Christus gessit,
Faciendum hoc expressit
In sui memoriam.
Docti sacris institutis,

Panem, vinum, in salutis
Consecramus hostiam.

Dogma datur Christianis,

¶ Yet doth he all praise excel;
None can ever reach his due.

See to-day before we laid
The living and life-giving
bread!

Theme for praise and joy
profound!
The same which at the sacred
board
Was, by our incarnate Lord.
Given to his apostles round.

Let the praise be loud and high;
Sweet and tranquil be the joy
Felt to-day in every breast;
On this festival divine,
Which records the origin
Of the glorious Eucharist.

On this table of the King,
Our new Paschal offering
Brings to end the olden rite;
Here, for empty shadows fled,
Is reality instead;
Here, instead of darkness,
light.

His own act at supper seated,
Christ ordained to be repeated,
In his memory divine;
Wherefore now, with adora-
tion.

We the host of our salvation
Consecrate from bread and
wine.

¶ Hear what holy Church main-
taineth,

Quod in carnem transit panis,	That the bread its substance changeth
Et vinum in sanguinem.	Into flesh, the wine to blood
Quod non capis, quod non vides,	Doth it pass thy comprehend ing?
Animosa firmat fides,	Faith, the law of sight trans cending,
Præter rerum ordinem.	Leaps to things not understood.
Sub diversis speciebus,	Here, beneath these signs are hidden
Signis tantum et non rebus,	Priceless things, to sense for- bidden;
Latent res eximia.	Signs, not things, are all we see;
Caro cibus, sanguis potus;	Flesh from bread, and blood from wine;
Manet tamen Christus totus	Yet is Christ in either sign,
Sub utraque specie.	All entire, confessed to be.
A sumente non concisus,	They, too, who of him partake,
Non contractus, non divisus,	Sever not, nor rend, nor break,
Integer accipitur.	But, entire, their Lord re- ceive.
Sumit unus, sumunt mille!	Whether one or thousands eat,
Quantum isle, tantum ille:	All receive the self-same meat,
Nec sumptus consumitur.	Nor the less for others leave.
Sumunt boni, sumunt mali:	Both the wicked and the good
Sorte tamen inæquali,	Eat of this celestial food;
Vitæ, vel interitus.	But with ends how opposite!
Mors est malis, vita bonis:	Here 'tis life; and there 'tis death;
Vide paræ sumptionis	The same, yet issuing to each
Quam sit dispar exitus.	In a difference infinite.
Fracto demum Sacramento,	Nor a single doubt retain,
Ne vacilles, sed memento,	When they break the host in twain,

Tantum esse sub fragmento,
Quantum toto tegitur.

Nulla rei fit scissura,
Signi tantum fit fractura,
Qua nec status, nec statura
signati minuitur.

Ecce panis Angelorum,
Factus cibus viatorum:
Vere panis filiorum,
Non mittendus canibus.
In figuris præsignatur,
Cum Isaac immolatur:
Agnus Paschæ deputatur:
Datur manna patribus.

Bone pastor, panis, vere,
Jesu nostri miserere:
Tu nos pasce, nos tuere:
Tu nos bona fac videre
In terra viventium.
Tu, qui cuncta pascis et vales,
Qui nos pascis hic mortales:
Tuos ibi commensales,

Coheredes, et sodales,
Fac sanctorum civium.

Amen. †

But that in each part remains
What was in the whole be-
fore;

Since the simple sign alone
Suffers change in state or form
The signified remaining one
And the same for evermore.

Lo! upon the altar lies,
Hidden deep from human eyes,
Bread of angels from the skies,
Made the food of mortal man
Children's meat to dogs denied,
In old types foreshadowed;
In the manna heaven-supplied,
Isaac, and the Paschal lamb.

Jesu! Shepherd of the sheep!
Thou thy flock in safety keep.
Living bread! thy life supply;
Strengthen us, or else we die:

Fill us with celestial grace:
Thou, who feedest us below!
Source of all we have or know!
Grant that with thy saints
above,

Sitting at the feast of love,
We may see thee face to face.

Amen.

RHYME OF ST. THOMAS AQUINAS.

ADORO te devote, latens Dei-
tas,

Quæ sub his figuris vere latitas;

Tibi se cor meum totum subji-
cit,

O GODHEAD hid, devoutly I
adore thee,

Who truly art within the forms
before me;

To thee my heart I bow with
bended knee,

Quia te contemplans totum de- fuit.	As failing quite in contemplat- ing thee.
Ave Jesu, Pastor fidelium; Adauge fidem omnium in te credentium.	
Visus, gustus, tactus, in te falli- tur, ed auditu solo tuto creditur.	Sight, touch, and taste in thee are each deceived, The ear alone most safely is believed;
Credo quidquid dixit Dei Fi- lius; Nil hoc verbo veritas verius.	I believe all the Son of God has spoken, Than truth's own word there is no truer token.
Ave Jesu, Pastor fidelium; Adauge fidem omnium in te credentium.	
In cruce latebat sola Deitas, At hic latet simul et Humanita- tas: Ambo tamen credens atque confitens, Peto quod petivit latro pœni- tens.	God only on the cross lay hid from view; But here lies hid at once the manhood too: And I, in both professing my belief, Make the same prayer as the repentant thief.
Ave Jesu, Pastor fidelium; Adauge fidem omnium in te credentium.	
lagas, sicut Thomas, non in- tueor. Deum tamen meum te confi- teor. Fac me tibi semper magis cre- dere,	Thy wounds, as Thomas saw, I do not see; Yet thee confess my Lord and God to be: Make me believe thee ever more and more;

In te spern habere, te diligere. In thee my hope, in thee my
love to store.

Ave Jesu, Pastor fidelium;
Adauge fidem omnium in te
credentium.

O memoriale mortis Domini!

Panis vivus, vitam præstans
homini!

Præsta meæ menti de te vivere,

Et te illi semper dulce sapere.

Ave Jesu, Pastor fidelium;
Adauge fidem omnium in te
credentium.

Pie Pelicane, Jesu Domine,
Me immundum munda tuo
sanguine,

Cujus una stilla salvum facere

Totum mundum quit ab omni
scelere.

Ave Jesu, Pastor fidelium;
Adauge fidem omnium in te
credentium.

Jesu, quem velatum nunc as-
picio,

Oro, fiat illud, quod tam sitio,

Ut, te revelata cernens facie,

Visu sim beatus tuæ gloriæ.

Ave Jesu, Pastor fidelium;
Adauge fidem omnium in te
credentium.

O thou memorial of our Lord's
own dying!

O living bread to mortals life
supplying!

Make thou my soul henceforth
on thee to live;

Ever a taste of heavenly sweet-
ness give.

O loving Pelican! O Jesu Lord!
Unclean I am, but cleanse me
in thy blood!

Of which a single drop, for
sinners spilt,

Can purge the entire world
of all its guilt.

Jesu! whom for the present
veiled I see,

What I so thirst for, O vouch-
safe to me;

That I may see thy counten-
ance unfolding,

And may be blest thy glory in
beholding.

The following is usually sung after every stanza.

Jesu, eternal Shepherd ! hear our cry ;

Increase the faith of all whose souls on thee rely

HYMN FOR A CONFESSOR.*

ISTE Confessor Domini, colen-	THE Confessor of Christ, from
tes,	shore to shore,
Quem pie laudant populi per	Worshipped with solemn
orbem.	rite;
Hac die lætus meruit beatas	This day went up with joy, his
	labours o'er,
Scandere sedes.	† To his blest seat in light.

If it be not the day of his death, the following is substituted.

Hac die lætus meruit supremos	This day receives those honours
Laudis honores.	which are his,
	High in the realms of light.
Qui pius, prudens, humilis,	Holy and innocent were all his
pudicus.	ways;
Sobriam duxit sine labe vitam,	Sweet, temperate, unstained ;
Donec humanos animavit auræ	His life was prayer—his every
Sp ritus artus.	breath was praise,
	While breath to him remained.
Cujus ob præstans meritum	Ofttimes his merits high in
frequenter,	every land,
Ægra quæ passim jacuere mem-	In cures have been dis-
bra,	† played;

* A confessor here means one who has confessed Jesus Christ in his life and holy actions. The expression is derived from the Common of Saints in the Roman Breviary. A confessor may be either a Bishop, Priest or one of the faithful. In either case the hymn is the same in the office of his feast.

Viribus morbi domitis, saluti Restituuntur.	And still does health return at his command To many a frame decayed.
Noster hinc illi chorus obse- quentem Concinit laudem, celebresque palmas; Ut piis ejus precibus juvemur Omne per ævum.	Therefore to him triumphant praise we pay, And yearly songs renew; Praying our glorious Saint for us to pray, All the long ages through.
Stt salus illi, decus, atque vir- tus, Qui super cœli solio coruscans, Totius mundi seriem gubernat Trinus et unus.	To God, of all the centre and the source, Be power and glory given; Who sways the mighty world through all its course, From the bright throne of Heaven.

HYMN IN HONOUR OF ST. JOSEPH.*

QUICUMQUE sanus vivere,
Cursumque vitæ claudere
In fine lætus expetit,
Opem Josephi postulet.

Hic Sponsus almæ Virginis,
Paterque Jesu creditus,
Justus, fidelis, integer,
Quod poscit orans impetrat.
Quicumque, &c.

* One year indulgence applicable to the souls in Purgatory for saying the above hymn, granted by Pius VII., Sept. 6, 1804, to all the faithful of the Catholic world. The indulgence is gained by reciting the translation, and accompanying prayer.

Fœno jacentem parvulum
 Adorat. et post exulem
 Solatur ; inde perditum
 Quærit dolens, et invenit.
 Quicumque, &c.

Mundi supremus artifex
 Ejus labore pascitur,
 Summi parentis Filius
 Obedit illi subditus
 Quicumque, &c.

Adesse morti proximus
 Cum Matre Jesum conspiciit,
 Et inter ipsos jubilans
 Dulci sopore solvitur.
 Quicumque, &c.

Gloria Patri, et Filio, et Spiritui Sancto.
 Quicumque, &c.

Ant. Ecce fidelis servus et prudens, quem
 constituit Dominus super familiam suam.

V. Ora pro nobis, beate Joseph.

R. Ut digni efficiamur promissionibus Christi.

Oremus :

DEUS, qui ineffabili providentia beatum Jo-
 seph sanctissimæ Genitricis tuæ sponsum eligere
 dignatus es ; præsta, quæsumus, ut quem pro-
 tectorem veneramus in terris, intercessorem

habere mereamur in cœlis : Qui vivis et regnas, &c.

The same in English.

Ye that would live and die secure,
In merit strong, of mercy sure,
Choose Joseph for your heavenly friend,
To guide your steps and bless your end.

He was sweet Mary's consort dear,
And Jesus' sire when exiled here
Just, true, of purity untold,
Say, shall he ask, and God withhold
Ye that would, &c.

He worshipped at the manger bed,
And then the exile comfortéd ;
And sought his Son, and joyous found,
While on His Father's business bound.
Ye that would, &c.

He through sweet toil and patient pains
The world's Artificer sustains,
And whom the angelic legions praise,
Obedience to His creature pays.
Ye that would, &c.

And now he waxes old, and dies ;
But first beholds with loving eyes
Jesus and Mary—gracious sight !
Then sleeps entranced in deep delight.
Ye that would, &c

Glory be to the Father, &c.

Ye that would, &c.

Ant. Behold the faithful and wise servant
whom the Lord placed over His family.

V. Pray for us, O blessed Joseph.

R. That we may be made worthy of the
promises of Christ.

Let us pray :

O God, who by thy ineffable Providence,
didst vouchsafe to choose blessed Joseph to be
the spouse of thy most Holy Mother : grant,
we beseech thee, that whom we venerate as
our protector on earth, we may merit to have
as our intercessor in heaven : who livest and
reignest, &c.*

THE ASSUMPTION.

SING, sing, ye angel bands,
All beautiful and bright ;
For higher still, and higher.
Through the vast fields of light
Mary, your Queen ascends,
Like the sweet moon at night.

* The compiler ventures once more to beg the
above prayer of you—once for his intention ; and
may St. Joseph reward you for the charity !

A fairer flower than she
On earth hath never been ;
And save the throne of God,
Your heavens have never seen
A wonder half so bright
As your ascending Queen

O happy Angels ! look,
How beautiful she is !
See ! Jesus bears her up,
Her hand is locked in His ;
O who can tell the height
Of that fair Mother's bliss !

And shall I lose thee then,
Lose my sweet right to thee ?
Ah ! no—the Angel's Queen
Man's mother still will be,
And thou, upon the throne,
Wilt keep throne for me.

A PRAYER AFTER BENEDICTION.

Look down, we beseech Thee, O Lord, upon this Thy congregation, for which our Lord Jesus Christ did not hesitate to be delivered into the hands of sinners, and to undergo the torment of the cross : Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

TE DEUM LAUDAMUS.

TE Deum laudamus : † We praise thee, O
te Dominum confite- God: we acknowledge
mur. thee to be the Lord.

Te æternum Patrem : All the earth doth
omnis terra veneratur. worship thee; the Fa-
ther everlasting.

Tibi omnes angeli : To thee all angels
tibi cœli et universæ cry aloud; the heavens
potestates : and all the powers
therein;

Tibi cherubim et To thee cherubim
seraphim : incessabili and seraphim : contin-
voce proclamant; ually do cry;

Sanctus, sanctus, sanc- Holy, holy, holy;
tus : Dominus Deus Lord God of Sabaoth.
Sabaoth.

Pleni sunt cœli et Heaven and earth
terra; majestatis glo- are full: of the majes-
riæ tuæ. ty of thy glory.

Te gloriosus : Apos- The glorious choir of
tolorum chorus. the Apostles : praise
thee.

Te Prophetarum; lau- The admirable com-
dabilis numerus. pany of the prophets:
† praise thee.

Te Martyrum : can-
didatus laudat exerci-
tus.

The white-robed army
of Martyrs : praise
thee.

Te per orbem terra-
rum : sancta confitetur
Ecclesia.

The holy Church
throughout all the
world : doth acknowl-
edge thee.

Patrem : immensæ
majestatis.

The Father : of an
infinite majesty.

Venerandum tuum ve-
rum : et unicum Filium.

Thy adorable, true :
and only Son.

Sanctum quoque ; Pa-
raclitum Spiritum.

Also the Holy Ghost :
the Comforter.

Tu Rex gloriæ :
Christe.

Thou art the King
of Glory : O Christ.

Tu Patris : sempiter-
nus es Filius.

Thou art the ever-
lasting Son : of the Fa-
ther.

Tu ad liberandum
suscepturus hominem :
non horuisti Virginis
terum.

When thou tookest
upon thee to deliver
man : thou didst not
abhor the Virgin's
womb.

Tu devicto mortis
aculeo : aperuisti cre-

When thou hadst
overcome the sting of

dentibus regna cœlo-† death: thou didst open
um. the kingdom of heaven
to all believers.

Tu ad dexteram Dei Thou sittest at the
edes: in gloria Patris. right hand of God: in
the glory of the Father.

Judex crederis: esse We believe that thou
venturus. shalt come: to be our
Judge.

* Te ergo quæsumus We pray thee, there-
tuis famulis subveni: fore, help thy servants:
quos pretioso sanguine whom thou hast re-
redemisti. deemed with thy pre-
cious blood.

Æterna fac cum Make them to be
Sanctis tuis: in gloria numbered with thy
numerari. Saints: in glory ever-
lasting.

Salvum fac populum O Lord, save thy
tuum, Domine: et ben- people: and bless thine
edic hæreditati tuæ. inheritance.

Et rege eos: et ex- Govern them: and
tolle illos usque in æter- lift them up forever.
um.

†

* Here it is usual to kneel

Per singulos dies: Day by day: we mag
benedicimus te. nify thee.

Et laudamus nomen And we praise thy
tuum in sæculum: et name forever: yea, for-
in sæculum sæculi. ever and ever.

Dignare, Domine, die Vouchsafe, O Lord,
isto: sine peccato nos this day: to keep us
custodire. without sin.

Miserere nostri, Do- O Lord, have mercy
mine: miserere nostri. upon us: have mercy
upon us.

Fiat misericordia tua, O Lord, let thy mer-
Domine, super nos: cy be showed upon us:
quemdamodum spera- as we have hoped in
vimus in te. thee

In te, Domine, spe- O Lord, in thee have
ravi: non confundar in I hoped: let me not
æternum. be confounded forever.

A PRAYER FOR PERSEVERANCE IN GOODNESS.

Grant, O my Lord Jesus Christ, that I may persevere in good purposes, and in thy holy service, to my death; and that I may this day perfectly begin, for all I have hitherto done is nothing. Amen.

EPISTLES AND GOSPELS,

FOR THE SUNDAYS AND HOLY DAYS THROUGHOUT
THE YEAR.

FIRST SUNDAY OF ADVENT.

EPISTLE.

Romans xiii, 11—14.

Brethren, Knowing that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is passed and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light; let us walk honestly as in the day; not in rioting or drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

GOSPEL.

Luke xxi. 25—33.

At that time Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear, and expectation of what shall come upon the whole world. For

the powers of heaven shall be moved : and then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads : because your redemption is at hand. And he spoke to them a similitude. See the fig-tree and all the trees : when they now shoot forth their fruit, you know that summer is nigh ; so you also when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away, till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

SECOND SUNDAY OF ADVENT

EPISTLE.

Romans xv. 4—13.

Brethren, what things soever were written, were written for our learning : that through patience and the comfort of the Scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ : that with one mind, and with one mouth you

may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the gentiles are to glorify God for his mercy, as it was written : " Therefore will I confer to thee O Lord, among the gentiles, and will sing to thy name." And again he saith : " Rejoice, ye gentiles, with his people." And again : " Praise the Lord, all ye gentiles ; and magnify him, all ye people." And again Isaias saith : " There shall be a root of Jesus ; and he that shall rise up to rule the gentiles, in him the gentiles shall hope." Now the God of hope fill you with all joy and peace in believing ; that you may abound in hope, and in the power of the Holy Ghost.

GOSPEL.

Matt. xi. 2—10.

At that time : When John had heard in prison the works of Christ, sending two of his disciples he said to him : Art thou he that art to come, or look we for another ? And Jesus making answer said to them : Go and relate to

John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them. And blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitudes concerning John : What went you out into the desert to see ? a reed shaken with the wind ? But what went you out to see ? a man clothed in soft garments ? Behold they that are clothed in soft garments, are in the houses of kings. But what went you out to see ? a prophet ? yea, I tell you, and more than a prophet. For this is he of whom it is written : " Behold I send my Angel before thy face, who shall prepare thy way before thee."

THIRD SUNDAY OF ADVENT.

EPISTLE.

Phil. iv. 4—7.

Rejoice in the Lord always ; again, I say, rejoice. Let your modesty be known to all men : the Lord is nigh. Be nothing solicitous, but in everything by prayer and supplication, with

thanksgivings, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

GOSPEL.

John i. 19-28.

At that time : The Jews sent from Jerusalem Priests and Levites to John to ask him : Who art thou ? And he confessed and did not deny : and he confessed : I am not the Christ. And they asked him : What then ? Art thou Elias ? And he said : I am not. Art thou the prophet ? And he answered : No. They said therefore unto him : Who art thou, that we may give an answer to them that sent us ? what sayest thou of thyself ? He said : " I am the voice of one crying in the wilderness, Make straight the way of the Lord," as said the prophet Isaias. And they that were sent, were of the Pharisees. And they asked him, and said to him : Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet ? John answered them, saying : I baptize with water ; but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me :

the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

FOURTH SUNDAY OF ADVENT.

EPISTLE.

1 Cor. iv. 1-5.

Brethren : Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am not conscious to myself of anything, yet am I not hereby justified: but he that judgeth me, is the Lord. Therefore judge not before the time: until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

GOSPEL.

Luke iii. 1-6.

Now in the fifteenth year of the reign of Ti-

berius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high-priests Annas, and Caiphas: the word of the Lord was made unto John the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins: as it was written in the book of the sayings of Isaias the prophet: "A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled; and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain. And all flesh shall see the salvation of God."

CHRISTMAS DAY.

MIDNIGHT MASS.

EPISTLE.

Titus ii. 11-15.

Dearly beloved: The grace of God our Saviour hath appeared to all men, instructing us

that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak, and exhort, *in Christ Jesus our Lord.*

GOSPEL.

Luke ii. 1-14

At that time : There went out a decree from Cæsar Augustus; that the whole world should be enrolled. This enrolling was first made by Cyrenus the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem : because he was of the house and family of David, to be enrolled with Mary his espoused wife who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son and wrapped him up in

swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not: for behold I bring you tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest: and on earth peace to men of good will.

THE MASS AT DAYBREAK.

EPISTLE.

Titus iii. 4-7.

Dear beloved: The goodness and kindness of God our Saviour appeared; not by the works of justice, which we have done, but according

to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour: that being justified by his grace, we may be heirs, according to hope of life everlasting, *in Christ Jesus our Lord.*

GOSPEL.

Luke ii. 15-20.

At that time: The shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

THE MASS OF THE DAY.

EPISTLE.

Heb. i. 1-12.

God, who at sundry times, and in divers manners spoke, in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he hath made the world: who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of his sins, sitteth on the right hand of the majesty on high; being made so much better than the angels, as he hath inherited a more excellent name than they. For to which of the angels hath he said at any time, "Thou art my son, to-day have I begotten thee?" And again, "I will be to him a Father, and he shall be to me a Son?" And again, when he bringeth in the first-begotten into the world he saith: "And let all the angels of God adore him." And to the angels indeed he saith: "He that maketh his angels spirits, and his ministers a flame of fire." But to the Son: "Thy throne, O God, is forever and ever: a sceptre of justice is the

sceptre of thy kingdom. Thou hast loved justice, and hated iniquity : therefore God thy God, hath anointed thee with the oil of gladness above thy fellows." And : "Thou in the beginning, O Lord, didst found the earth : and the works of thy hands are the heavens. They shall perish, but thou shalt continue : and they shall all grow old as a garment. And as a vesture shalt thou change them, and they shall be changed : but thou art the self-same, and thy years shall not fail."

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS.

EPISTLE.

Gal. i. 4-7.

Brethren : As long as the heir is a child, he differeth nothing from a servant though he be lord of all : but is under tutors and governors until the time appointed by the father : so we also, when we were children, were in bondage under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law : that he might redeem them who were under

the law ; that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying : Abba, Father. Therefore now he is not a servant, but a son. And if a son, an heir also through God.

GOSPEL.

Luke ii. 33-40.

At that time : Joseph, and Mary, the mother of Jesus, were wondering at these things, which were spoken concerning him. And Simeon blessed them, and said to Mary his mother : Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser ; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years ; who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord ; and spoke of him to all that looked

for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, into their city Nazareth. And the child grew, and waxed strong, full of wisdom : and the grace of God was in him.

THE CIRCUMCISION OF OUR LORD.

GOSPEL.

Luke ii. 21.

At that time : After eight days were accomplished that the child should be circumcised : his name was called JESUS, which was called by the Angel, before he was conceived in the womb.

THE EPIPHANY.

EPISTLE.

Isaias lx. 1-6.

Arise, be enlightened, O Jerusalem : for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people : but the Lord shall arise upon thee, and his glory

shall be seen upon thee. And the gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shall thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim: all they from Saba shall come, bringing gold and frankincense: and showing forth praise to the Lord.

GOSPEL.

Matt. ii. 1-12.

When Jesus, therefore, was born in Bethlehem of Judea, in the days of king Herod, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the East and are come to adore him. And king Herod hearing this, was troubled, and all Jerusalem with him: and assembling together all the chief priests and scribes of the people,

he inquired of them where Christ should be born. But they said to him, In Bethlehem, of Judea; for so it is written by the prophet: "And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel." Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said: Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him. Who having heard the king, went their way: and behold, the star which they had seen in the East, went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down, they adored him; and opening their treasures, they offered him gifts: gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

FIRST SUNDAY AFTER EPIPHANY.

EPISTLE.

Rom. xii. 1-5.

Brethren : I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world : but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, through the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office : so we being many are one body in Christ, and every one members one of another in Christ Jesus our Lord.

GOSPEL.

Luke ii. 42-52.

When Jesus : was twelve years old, they going up to Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem ; and his parents knew it not. And thinking that he was in the company, they

came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.

SECOND SUNDAY AFTER EPIPHANY.

EPISTLE.

Acts iv. 8-12.

In those days: Peter, filled with the Holy Ghost, said to them: Ye princes of the people

and ancients, hear : If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is "the stone which was rejected by you the builders; which is become the head of the corner." Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

GOSPEL OF THE FEAST.

Luke ii. 21.

GOSPEL OF THE SUNDAY

John ii. 1-11.

Said at the end of Mass.

At that time : There was a marriage in Cana of Galilee : and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him : They have no wine. And Jesus saith to her : Woman, what is it to me and to thee ? my hour is not yet come. His mother saith to the waiters : Whatsoever he shall say to you, do ye. Now there

were set there six water pots of stone, according to the manner of the purifying of the Jews, containing two or three measures a-piece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and he manifested his glory, and his disciples believed in him.

THIRD SUNDAY AFTER EPIPHANY.

EPISTLE.

Rom. xii. 16-21.

Brethren: Be not wise in your own conceits. To no man rendering evil for evil. Providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, having peace with all men.

Not revenging yourselves, my dearly beloved ; but give place unto wrath, for it is written : " Revenge to me : I will repay, saith the Lord." But if thy enemy be hungry, give him to eat ; if he thirst, give him to drink ; for doing this thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

GOSPEL.

Matt. viii. 1-13.

At that time : When Jesus was come down from the mountain, great multitudes followed him ; and behold a leper came and adored him, saying : Lord, if thou wilt, thou canst make me clean. And Jesus, stretching forth his hand, touched him, saying : I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him : See thou tell no man ; but go show thyself to the Priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him : I will come and heal him. And the centurion, making answer, said : Lord, I am not worthy that

thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And Jesus, hearing this, marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

FOURTH SUNDAY AFTER EPIPHANY.

EPISTLE.

Rom. xiii. 8-10.

Brethren: Owe no man any thing, but to love one another. For he that loveth his neighbour, hath fulfilled the law. For "Thou shalt not commit adultery. Thou shalt not kill. Thou

shalt not steal. Thou shalt not bear false witness. Thou shalt not covet." And if there be any other commandment, it is comprised in this word: "Thou shalt love thy neighbour as thyself." The love of our neighbour worketh no evil. Love therefore is the fulfilling of the law.

GOSPEL.

Matt. viii. 23-27.

At that time: When Jesus entered into the boat, his disciples followed him: and behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep. And his disciples came to him, and awaked him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

FIFTH SUNDAY AFTER EPIPHANY.

EPISTLE.

Coloss. iii. 12-17.

Brethren: Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy

benignity, humility, modesty, patience : bearing with one another, and forgiving one another, if any have a complaint against another : even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection : and let the peace of Christ rejoice in your hearts, wherein also you are called in one body ; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom : teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father by *Jesus Christ our Lord*.

GOSPEL.

Matt. xiii. 24-30.

At that time : Jesus spoke this parable to the multitude, saying : The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants

of the good man of the house came and said to him : Sir, didst thou not sow good seed in thy field ? whence then hath it cockle ? And he said to them : An enemy hath done this. And the servants said to him : Wilt thou that we go and gather it up ? And he said : No, lest perhaps gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers : Gather up first the cockle, and bind it in bundles to burn ; but the wheat gather ye into my barn.

SIXTH SUNDAY AFTER EPIPHANY.

EPISTLE

1 Thess. i. 2-10.

Brethren : We give thanks to God always for you all : making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father : Knowing, brethren beloved of God, your election : for our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost,

and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord: receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all who believe in Macedonia and in Achaia. For from you were spread abroad the word of the Lord, not only in Macedonia and Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing. For they themselves relate of us, what manner of entering in we had unto you; and how you turned to God from idols, to serve the living and true God. And to wait for his son from heaven (whom he raised up from the dead), Jesus who hath delivered us from the wrath to come.

GOSPEL.

Matt. xiii. 31-35.

At that time: Jesus spoke to the multitudes this parable: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree so

that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them. The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes: and without parables he did not speak to them. That it might be fulfilled which was spoken by the prophet, saying: "I will open my mouth in parables, I will utter things hidden from the foundation of the world."

SEPTUAGESIMA SUNDAY.

EPISTLE.

1 Cor. ix. 24; x. 5.

Brethren: Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain.

And every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown: but we an incorruptible one. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I my-

self should become a cast-away. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea. And all in Moses were baptized, in the cloud, and in the sea: and did all eat the same spiritual food, and all drank the same spiritual drink: (and they drank of the spiritual rock that followed them, and the rock was Christ). But with the most of them God was not well pleased.

GOSPEL.

Matt. xx. 1-15.

At that time: Jesus said to his disciples this parable: The kingdom of heaven is like to a householder, who went early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eventh hour he went out and found others standing, and he saith to

them : Why stand you there all the day idle ? They say to him : Because no man hath hired us. He saith to them : Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward : Call the labourers and pay them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more : and they also received every man a penny. And receiving it, they murmured against the master of the house, saying : These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answering one of them, said : Friend, I do thee no wrong : didst thou not agree with me for a penny ? Take what is thine and go thy way : I will also give to this last even as to thee. Or, is it not lawful for me to do what I will ? is thy eye evil because I am good ? So shall the last be first, and the first last. For many are called, but few chosen.

SEXAGESIMA SUNDAY.

EPISTLE.

2 Cor. xi. 19; xii. 9.

Brethren : You gladly suffer the foolish : whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonor, as if we had been weak in this part. Wherein any man dares (I speak foolishly) I dare also. They are Hebrews : so am I. They are Israelites : so am I. They are the seed of Abraham : so am I. They are the ministers of Christ (I speak as one less wise). I am more : in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck ; a night and a day I was in the depth of the sea : in journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren : in labor and pain-

fulness, in many watchings, in hunger and thirst, in many fastings, in cold and nakedness. Besides those things which are without: my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory: I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed forever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of Damascenes to apprehend me. And through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not, God knoweth), such an one rapt even to the third heaven. And I know such a man, whether in the body, or out of the body, I know not: God knoweth: that he was caught up into paradise; and heard secret words which it is not granted to man to utter. For such an one I will glory: but for myself I will glory in nothing, but in

my infirmities. For even if I should have a mind to glory, I shall not be foolish : for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should lift me up, there was giving me a sting of my flesh, an angel of satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me : and he said to me : My grace is sufficient for thee ; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

GOSPEL.

Luke viii. 4-15.

At that time : When a very great multitude was gathered together and hastened out of the cities unto him, he spoke by a similitude. The sower went out to sow his seed. And as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock ; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing

up with it, choked it. And other some fell upon good ground; and being sprung up, yielded fruit a hundred fold. Saying these things, he cried out: He that hath ears to hear, let him ear. And his disciples asked him what the parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables, that seeing they may not see, and hearing may not understand. Now the parable is this: The seed is the word of God. And they by the way side, are they that hear: then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock, are they who when they hear, receive the word with joy: and these have no roots; who believe for a while, and in time of temptation, fall away. And that which fell among thorns, are they who have heard, and going their way, are choked, with the cares, and riches, and pleasures of this life, and yield no fruit. But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

QUINQUAGESIMA SUNDAY

EPISTLE.

1 Cor. xiii. 1-13.

Brethren : If I speak with the tongues of men, and of angels, and have no charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind : charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth : beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away : whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophecy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke

as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known. And now there remain, faith, hope, charity, these three: but the greater of these is charity.

GOSPEL.

Luke xviii. 31-43.

At that time: Jesus took unto him the twelve, and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: and after they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass when he drew nigh to Jericho, a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him

that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing commanded him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

ASH WEDNESDAY.

EPISTLE.

Joel ii. 12-19.

Thus saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacri-

fice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly. Gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests the Lord's ministers shall weep, and shall say: Spare, O Lord, spare thy people: and give not thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God? The Lord hath been zealous for his land, and hath spared his people. And the Lord answered and said to his people: Behold I will send you corn, and wine, and oil, and you shall be filled with them: and I will no more make you a reproach among the nations, *saieth the Lord Almighty.*

GOSPEL.

Matt. vi. 16-21.

At that time: Jesus said to his disciples: When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you,

they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face. That thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also.

FIRST SUNDAY OF LENT.

EPISTLE.

2 Cor. vi. 1-10.

Brethren: We do exhort you that you receive not the grace of God in vain. For he saith: "In an accepted time have I heard thee: and in the day of salvation have I helped thee." Behold now is the acceptable time: behold now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation,

in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God : by the armor of justice on the right hand and on the left, by honor and dishonor, by evil report and good report : as deceivers and yet true : as unknown, and yet known : as dying, and behold we live : as chastised, and not killed : as sorrowful, yet always rejoicing : as needy, yet enriching many : as having nothing, and possessing all things.

GOSPEL.

Matt. iv. 1-11.

At that time : Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming, said to him : If thou be the Son of God, command that these stones be made bread. Who answered and said : It is written, "Not in bread alone doth man live, but in every word that proceedeth from the mouth of God." Then the devil took him up into the holy city, and set him upon the pin-

nacle of the temple, and said to him : If thou be the Son of God, cast thyself down, for it is written : "That he hath given his Angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone." Jesus said to him : It is written again : "Thou shalt not tempt the Lord thy God." Again the devil took him up into a very high mountain : and showed him all the kingdoms of the world, and the glory of them. And he said to him : All these will I give thee, if falling down thou wilt adore me. Then Jesus saith to him : Begone, Satan : for it is written, "The Lord thy God shalt thou adore, and him only shalt thou serve." Then the devil left him : and behold Angels came and ministered to him.

SECOND SUNDAY OF LENT.

EPISTLE.

1 Thess. iv. 1-7.

Brethren : We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so that you would walk, that you may abound the

the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honor: not in the passion of lust, like the gentiles that know not God: and that no man overreach, nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification *in Christ Jesus our Lord*

GOSPEL.

Matt. xvii. 1-9.

At that time: Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart. And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet

speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them: and said to them: Arise and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.

THIRD SUNDAY OF LENT.

EPISTLE.

Eph. v. 1-9.

Brethren: Be ye the followers of God, as most dear children. And walk in love as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odor of sweetness. But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giv

ng of thanks. For know ye this, and understand that no fornicator, nor unclean, nor covetous person (which is a serving of idols), hath inheritance in the kingdom of Christ and o. God. Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light: for the fruit of the light is in all goodness, and justice, and truth.

GOSPEL.

Luke xi. 14-28.

At that time: Jesus was casting out a devil, and the same was dumb; and when he had cast out the devil, the dumb spoke; and the multitude were in admiration at it: but some of them said: He casteth out devils by Beelzebub, the prince of devils. And others tempting, asked of him a sign from heaven. But he, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand?

because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub: by whom do your children cast them out? Therefore they shall be your judges. But if I, by the finger of God, cast out devils: doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court: those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him: he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becometh worse than the first. And it came to pass: as he spoke these things, a certain woman from the crowd lifting up her voice said to him: Blessed is the womb that bore

thee, and the paps that gave thee suck. But he said: Yea, rather, blessed are they who hear the word of God and keep it.

FOURTH SUNDAY OF LENT.

EPISTLE.

Gal. iv. 22-31.

Brethren: It is written that Abraham had two sons: the one by a bond-woman, and the other by a free-woman: but he who was of the bond-woman, was born according to the flesh: but he of the free-woman, was by promise. Which things are said by an allegory: for these are the two testaments; the one from Mount Sina engendering unto bondage; which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above, is free: which is our mother. For it is written: "Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband:" now we, brethren, as Isaac

was, are the children of promise. But as then he that was born according to the flesh, persecuted him that was after the spirit : so also it

now. But what saith the Scripture? "Cast out the bond woman and her son ; for the son of the bond-woman shall not be heir with the son of the free woman." So then, brethren, we are not the children of the bond-woman, but of the free : by the freedom wherewith Christ has made us free.

GOSPEL.

John vi. 1-15

At that time : Jesus went over the sea of Galilee, which is that of Tiberias : and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip : Whence shall we buy bread that these may eat ? And this he said to try him, for he himself knew what he would do. Philip answered

him. Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him: There is a boy here that hath five barley loaves, and two fishes; but what are these among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves: and when he had given thanks, he distributed to them that were sat down. In like manner also of the fishes as much as they would. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. So those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.

PASSION SUNDAY

EPISTLE.

Heb. ix. 11-15.

Brethren : Christ being come an high-priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation : neither by the blood of goats, nor of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh : how much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God ? And therefore he is the mediator of the new testament : that by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance *in Christ Jesus our Lord.*

GOSPEL.

John viii. 46-59.

At that time : Jesus said to the multitude of

the Jews; Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to him: Do not we say well that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil; but I honour my Father, and you have dishonoured me. But I seek not my own glory: there is one that seeketh and judgeth. Amen, amen, I say to you: If any man keep my word, he shall not see death forever. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death forever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself, my glory is nothing. It is my father that glorifieth me, of whom you say that he is your God. And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Abraham

your father rejoiced that he might see my day : he saw it, and was glad. The Jews therefore said to him : Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus said to them : Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

PALM SUNDAY.

EPISTLE.

Phil. ii. 5-11.

Brethren : Let this mind be in you which was also in Christ Jesus ; who being in the form of God, thought it not robbery to be equal with God : but debased himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above every name that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth. And that every tongue

should confess that the Lord Jesus Christ is in the glory of God the Father.

THE PASSION OF OUR LORD JESUS CHRIST.

GOSPEL.

Matt. xxvi. and xxvii.

At that time: Jesus said to his disciples: You know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high-priest, who was called Caiphas: and they consulted together, that by subtilty they might apprehend Jesus, and put him to death. But they said: Not on the festival day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster-box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? for this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon me. For the poor

you have always with you : but me you have not always. For she in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests. And said to them : What will you give me, and I will deliver him unto you ? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him.

And on the first day of the Azymes the disciples came to Jesus, saying : where wilt thou that we prepare for thee to eat the pasch ? But Jesus said : Go ye into the city to a certain man, and say to him : The master saith, My time is near at hand, with thee I make the pasch with my disciples. And the disciples did as Jesus had appointed to them, and they prepared the pasch. But when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said : Amen I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say. Is it I, Lord ? But he answering

said : He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him : but woe to that man, by whom the Son of man shall be betrayed : It were better for him, if that man had not been born. And Judas that betrayed him, answering said : Is it I, Rabbi ? He saith to him : Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke ; and gave to his disciples, and said Take ye, and eat : this is my body. And taking the chalice he gave thanks ; and gave to them, saying : Drink ye all of this. For this is my blood of the new testament which shall be shed for many unto remission of sins. And I say to you I will not drink from thenceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went out into Mount Olivet. Then Jesus saith to them : All you shall be scandalized in me this night. For it is written : "I will strike the shepherd, and the sheep of the flock shall be dispersed." But after I shall be risen again I will go before you into Galilee. And Peter answering, said to him : Although all shall be

scandalized in thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani: and he said to his disciples: Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death: stay you here and watch with me. And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt. And he cometh to his disciples: and findeth them asleep, and he saith to Peter: What? could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. Again the second time, he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh

again, and findeth them sleeping: for their eyes were heavy. And leaving them, he went again: and he prayed the third time saying the self-same word. Then he cometh to his disciples and saith to them: Sleep ye now and take your rest: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me. As he yet spoke, behold Judas one of the twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him. And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. And behold one of them, that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high-priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place: for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will!

give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled. But they holding Jesus led him to Caiphas the high-priest, where the scribes and ancients were assembled. And Peter followed him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death: and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And

the high-priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed: what further need have we of witnesses? Behold, now you have heard the blasphemy; what think you? But they answering said: He is guilty of death. Then did they spit in his face, and buffet him, and others struck his face with the palms of their hands, saying: Prophecy unto us, O Christ; who is he that struck thee? But Peter sat without in the court: and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath That I know not the man. And after a little while they came that stood by and said to

Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man. And immediately the cock crew. And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate the governor. Then Judas who betrayed him, seeing that he was condemned: repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple he departed: and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for

strangers, For this cause that field was called Hacedlania, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremi-as the prophet, saying: "And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me." And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee? And he answered him not to any word: so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting on the

judgment-seat his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing: but rather a tumult was made: taking water, washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas, and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band: and stripping him, they put a scarlet cloak about him,

and plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him and put on him his own garments, and led him away to crucify him. And going out they found a man of Cyrene, named Simon: him they forced to take up his cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots: that it might be fulfilled which was spoken by the prophet, saying: "They divided my garments among them; and upon my vesture they cast lots." And they sat and watched him. And they put over his head his cause, written: "THIS IS JESUS THE KING OF THE JEWS." Then were crucified with him two thieves: one on the right hand, and one on the left. And they that passed by blas-

phemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it: save thy own self; if thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients mocking, said: He saved others: himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him now deliver him if he will have him: For he said: I am the Son of God. And the self-same thing the thieves also, that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, My God, my God, why hast thou forsaken me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink. And the others said: Let be, let us see whether Elias will come to deliver him. And Jesus

again crying with a loud voice, YIELDED UP THE GHOST.* And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened : and many bodies of the saints that had slept, arose, and coming out of the tombs after his resurrection, came into the holy city, and appeared unto many. Now the centurion, and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying : Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him : among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth, and laid it in his

* Here all kneel, and pause.

own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalene, and the other Mary sitting over against the sepulchre.* And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying : Sir, we have remembered, that that seducer said, while he was yet alive : After three days I will rise again. Command therefore the sepulchre to be guarded until the third day : lest perhaps his disciples come and steal him away, and say to the people. He is risen from the dead : and the last error shall be worse than the first. Pilate said to them : You have a guard ; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

* Here the priest goes to the middle of the altar, and says the prayer *Munda*, &c., as in the Ordinary of the Mass.

EASTER SUNDAY.

EPISTLE.

1 Cor. v. 7-8.

Brethren : Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our pasch, is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

GOSPEL.

Mark xvi. 1-7.

At that time : Mary Magdalen and Mary the mother of James and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another : Who shall roll us back the stone from the door of the sepulchre ? And looking, they saw the stone rolled back : for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe : and they were astonished. Who saith to them : Be not afrighted ; ye seek Jesus of Nazareth, who was crucified : he is risen, he is not here, behold

the place where they laid him. But go, tell his disciples and Peter that he goeth before you into Galilee : there you shall see him, as he told you.

LOW SUNDAY, OR SUNDAY IN WHITE.

EPISTLE.

1 John v. 4-10.

Dearly beloved : Whatsoever is born of God, overcometh the world : and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? This is he that came by water and blood, Jesus Christ : not by water only, but by water and blood. And it is the Spirit which testifieth, that Christ is the truth. For there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth : the spirit, and the water, and the blood, and these three are one. If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God, which is greater, because he hath testified

of his Son. He that believeth in the Son of God, hath the testimony of God in himself.

GOSPEL.

John xx. 19-31.

At that time : When it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them : Peace be to you. And when he had said this, he showed them his hands, and his side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again : Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them ; and he said to them : Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them : and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him : We have seen the Lord. But he said to them : Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And

after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said; Peace be to you. Then he saith to Thomas: Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side; and be not faithless but believing. Thomas answered, and said to him: My Lord, and my God. Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ the Son of God: and that believing you may have life in his name.

SECOND SUNDAY AFTER EASTER.

EPISTLE.

1 Peter ii. 21-25.

Dearly beloved: Christ suffered for us, leaving you an example that you should follow his steps. "Who did no sin, neither was guile found in his mouth." Who, when he was re-

viled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly. Who his own self bore our sins in his body upon the tree: that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

GOSPEL.

John x. 11-16.

At that time Jesus said to the Pharisees: I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth: and the wolf catcheth and scattereth the sheep: and the hireling flieth because he is a hireling: and he hath no care for the sheep. I am the good shepherd: and I know mine, and mine know me. As the Father knoweth me, and I know the Father; and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my

voice, and there shall be one fold and one shepherd.

THIRD SUNDAY AFTER EASTER.

EPISTLE.

Gen. xlix. 22-26.

Joseph is a growing son, a growing son, and comely to behold; the daughters run to and fro upon the wall. But they that held darts provoked him, and quarreled with him, and envied him. His bow rested upon the strong, and the bands of his hands and his arms were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills should come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

GOSPEL OF THE FEAST.

Luke iii. 21-23.

At that time : It came to pass, when all the people was baptized, that Jesus also being baptized and praying, heaven was opened, and the Holy Ghost descended in a bodily shape as a dove upon him ; and a voice came from heaven : Thou art my beloved Son : in thee I am well pleased. And Jesus himself was beginning about the age of thirty years, being, as it was supposed, the son of Joseph.

GOSPEL OF THE SUNDAY.

John xvi. 16-22.

Said at the end of Mass.

At that time Jesus said to his disciples : A little while, and now you shall not see me : and again a little while, and you shall see me : because I go to the Father. Then some of his disciples said one to another : What is this that he saith to us : A little while and you shall not see me : and again a little while and you shall see me, and because I go to the Father ? They said therefore : What is this that he saith, a little while ? We know not what he speaketh. And Jesus knew that they had a mind to ask him ; and he said to them : Of this do you in-

quire among yourselves, because I said : A little while, and you shall not see me : and again a little while, and you shall see me ? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice : and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come : but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice : and your joy no man shall take from you.

FOURTH SUNDAY AFTER EASTER.

EPISTLE.

James i. 17-21.

Dearly beloved : Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his

creatures. You know my dearest brethren : and let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

GOSPEL.

John xvi. 5-14.

At that time Jesus said to his disciples : I go to him that sent me, and none of you asketh me : Whither goest thou ? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth : it is expedient to you that I go : for if I go not the Paraclete will not come to you : but if I go I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin : because they believed not in me. And of justice : because I go to the Father ; and you shall see me no longer. And of judgment : because the prince of this world is already judged. I have yet many things to say to you : but you cannot bear them now. But when he, the Spirit of

truth, is come, he will teach you all truth. For he shall not speak of himself: but what things soever he shall hear, he shall speak, and the things that are to come he shall shew you. He shall glorify me; because he shall receive of mine, and shall shew it to you.

FIFTH SUNDAY AFTER EASTER.

EPISTLE.

James i. 22-27.

Dearly beloved: Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his natural countenance in a glass. For he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion

clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation; and to keep one's self unspotted from this world.

GOSPEL.

John xvi. 28-30.

At that time, Jesus said to his disciples: Amen, amen, I say to you, if you ask the Father any thing in my name, he will give it you. Hitherto you have not asked any thing in my name. Ask, and you shall receive: that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name: and I say not to you, that I will ask the Father for you. For the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father. His disciples say to him; Behold now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not

that any man should ask thee. By this we believe that thou comest forth from God.

THE ASCENSION OF OUR LORD

EPISTLE.

Acts i. 1-11.

The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he showed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating together with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard, saith he, by my mouth: for John, indeed, baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They therefore who were come together asked him, saying: Lord wilt thou at this time restore again the kingdom to Israel? But he said to them: It is not for you to know the times or moments which

the Father hath put in his own power. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on, he was raised up : and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments, who also said : Ye men of Galilee, why stand you looking up to heaven ? This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven.

GOSPEL.

Mark xiv. 14-20.

At that time : As the eleven were at table, Jesus appeared to them, and upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them : Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved : but he that believeth not shall be condemned.

And these signs shall follow them that believe : in my name they shall cast out devils : they shall speak with new tongues : they shall take up serpents : and if they shall drink any deadly thing, it shall not hurt them : they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going forth preached everywhere : the Lord working withal, and confirming the word with signs that followed.

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION

EPISTLE.

1 Peter iv. 7-11

Dearly beloved : Be prudent, and watch in prayers. But before all things have a constant mutual charity among yourselves : for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak,

let him speak as the words of God. If any man minister, let him do it as of the power which God administereth: that in all things God may be honored through Jesus Christ *our Lord*.

GOSPEL.

John xv. 26, 27; xvi. 1-4.

At that time, Jesus said to his disciples: When the Paraclete cometh whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me. And you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh that whosoever killeth you, will think that he doeth a service to God. And these things will they do to you, because they have not known the Father, nor me. But these things I have told you, that when the hour of them shall come, you may remember that I told you.

FEAST OF THE PENTECOST, OR WHITSUNDAY.

EPISTLE.

Acts ii. 1-11.

When the days of the Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying: Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphilia, Egypt, and the

parts of Lybia about Cyrene, and strangers at Rome; Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

GOSPEL.

John xiv. 23-31.

At that time, Jesus said to his disciples: If any man love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my word. And the word which you have heard is not mine, but the Father's who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you; my peace I give to you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I have said to you: I go away, and come again to you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to

pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I.

TRINITY SUNDAY.

GOSPEL OF FIRST SUNDAY AFTER PENTECOST.

Luke vi. 36-42.

At that time, Jesus said to his disciples: Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his

master. And why seest the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not! Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye: when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye: and then shalt thou see clearly to take out the mote from thy brother's eye.

FEAST OF CORPUS CHRISTI

EPISTLE.

1 Cor. xi. 23-29.

Brethren: For I have received of the Lord that which also I delivered unto you: that the Lord Jesus the same night in which he was betrayed, took bread, and giving thanks, broke and said: Take ye and eat, this is my body which shall be delivered for you: this do for the commemoration of me. In like manner the chalice also, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you

shall show the death of the Lord until he come. Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

GOSPEL.

John vi. 56-59

At that time, Jesus said to the multitudes of the Jews: My flesh is meat indeed: and my blood is drink indeed: he that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me and I live by the Father: so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live forever.

SECOND SUNDAY AFTER PENTECOST.

EPISTLE.

1 John iii. 12-18.

Dearly beloved: Wonder not, if the world hate

you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us : and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall put up his bowels from him : how doth the charity of God abide in him ? My little children, let us not love in word, nor in tongue, but in deed and in truth.

GOSPEL.

Luke xiv. 16-24.

At that time : Jesus spoke to the Pharisees this parable : A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him : I have bought a farm, and I must needs go out and see it ; I pray thee, hold me excused. And another said : I have bought five yoke of oxen

and I go to try them; I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble, and the blind and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the Lord said to the servant: Go out into the highways and hedges; and compel them to come in, that my house may be filled. But I say unto you that none of those men that were invited shall taste of my supper.

FEAST OF THE SACRED HEART OF JESUS.

EPISTLE.

Isaias xii. 1-6.

I will give thanks to thee, O Lord, for thou wast angry with me: thy wrath is turned away, and thou hast comforted me. Behold, God is my saviour. I will deal confidently, and will not fear: because the Lord is my strength, and my praise, and he has become my salvation

You shall draw waters with joy out of the Saviour's fountains: and you shall say in that day: Praise ye the Lord, and call upon his name: make his works known among the people: remember that his name is high. Sing ye to the Lord, for he hath done great things: show this forth in all the earth. Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the holy One of Israel.

GOSPEL.

John xix. 31-35.

At that time, the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true.

THIRD SUNDAY AFTER PENTECOST.

EPISTLE.

1 Peter v. 6.

Dearlŷ beloved : Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation. Casting all your care upon him, for he hath care of you. Be sober and watch : because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith : knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you. To him be glory and empire forever and ever.

GOSPEL.

Luke xv. 1-10.

At that time, the publicans and sinners drew near unto Jesus to hear him. And the Pharisees and the Scribes murmured, saying : This man receiveth sinners, and eateth with them. And he spoke to them this parable, saying : What man is there of you that hath an hundred sheep : and if he shall lose one of them,

doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders rejoicing: and coming home call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle and sweep the house and seek diligently, until she find it? And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

FOURTH SUNDAY AFTER PENTECOST

EPISTLE.

Rom. viii. 18-28.

Brethren: I reckon, that the sufferings of this time are not worthy to be compared with

the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope : because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and is in labor even till now. And not only it, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body, *in Christ Jesus our Lord.*

GOSPEL.

Luke v. 1-11.

At that time : When the multitudes pressed upon Jesus to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake : but the fishermen were gone out of them, and were washing their nets. And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting, he taught the multitudes out of the ship. Now when he

had ceased to speak, he said to Simon : Launch out into the deep, and let down your nets for a draught. And Simon answering said to him : Master, we have laboured all the night, and have taken nothing : but at thy word I will let down the net. And when they had done this, they inclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking ; which, when Simon Peter saw, he fell down at Jesus' knees, saying : Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon : Fear not : from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed him.

FIFTH SUNDAY AFTER PENTECOST.

EPISTLE.

1 Peter iii. 8-15.

Dearly beloved: Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good: let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord upon them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer any thing for justice sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts.

GOSPEL.

Matt. v. 20-24.

At that time, Jesus said to his disciples: Amen I tell you, unless your justice abound

more than that of the scribes and pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee, leave there thy gift before the altar, and go first to be reconciled to thy brother, and then come and offer thy gift.

SIXTH SUNDAY AFTER PENTECOST.

EPISTLE.

Rom. vi. 3-11.

Brethren: We all, who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death: that as Christ is risen from the dead

by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ: knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once: but in that he liveth, he liveth unto God. So do you also reckon that you are dead in need to sin, but alive unto God in Christ Jesus our Lord.

GOSPEL.

Mark viii. 1-9.

At that time: When there was a great multitude *with Jesus*, and they had nothing to eat, calling his disciples together, he saith to them: I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat. And if I shall send them away fasting to their home, they will faint in the

way, for some of them came from afar off. And his disciples answered him : From whence can any one fill them here with bread in the wilderness? And he asked them : How many loaves have ye? who said : Seven. And taking the seven loaves, giving thanks, he broke, and gave to his disciples to set before them, and they set them before the people. And they had a few little fishes, and he blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand : and he sent them away.

SEVENTH SUNDAY AFTER PENTECOST.

EPISTLE.

Rom. vi. 19-23.

Brethren : I speak a human thing, because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity, unto iniquity ; so now yield your members to serve justice, unto sanctification.

For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death; but the grace of God, life everlasting in Christ Jesus our Lord.

GOSPEL.

Matt. vii. 15-21.

At that time: Jesus said to his disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every man that saith to me, Lord, Lord, shall enter into

the kingdom of heaven : but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

EIGHTH SUNDAY AFTER PENTECOST.

EPISTLE.

Rom. viii. 12-17.

Brethren : We are debtors not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die. But if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear : but you have received the spirit of adoption of sons, whereby we cry, Abba. (Father). For the Spirit himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also ; heirs indeed of God, and joint heirs with Christ.

GOSPEL.

Luke xvi. 1-9.

At that time, Jesus spoke to his disciples this

parable: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able, to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you:

Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings.

NINTH SUNDAY AFTER PENTECOST.

EPISTLE.

1 Cor, x. 6-13.

Brethren: We should not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: "The people sat down to eat and drink, and rose up to play." Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ: as some of them tempted, and perished by the serpents. Neither do you murmur: as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human. And God is faithful, who will not

suffer you to be tempted above that which you are able : but will make also with temptation issue, that you may be able to bear it.

GOSPEL.

Luke xix. 41-47.

At that time : When Jesus drew near Jerusalem, seeing the city, he wept over it, saying : If thou also hadst known, and that in this thy day, the things that are to thy peace ; but now they are hidden from thy eyes. For the days shall come upon thee : and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee ; and they shall not leave in thee a stone upon a stone : because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein, and them that bought, saying to them : It is written : “ My house is the house of prayer ; ” but you have made it a den of thieves. And he was teaching daily in the temple.

TENTH SUNDAY AFTER PENTECOST.

EPISTLE.

1 Cor. xii. 2-11.

Brethren : You know that when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith, Anathema to Jesus. And no man can say, The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit: and there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one, indeed, by the Spirit, is given the word of wisdom: to another, the word of knowledge, according to the same Spirit: to another, faith in the same Spirit: to another, the grace of healing, in one Spirit: to another, the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, divers kinds of tongues: to another, interpretation of speeches: but all these things one and the same Spirit worketh, dividing to every one according as he will.

GOSPEL.

Luke xviii. 9-14.

At that time : To some who trusted in themselves as just, and despised others, Jesus spoke this parable : Two men went up into the temple to pray : the one a Pharisee, and the other a publican. The Pharisee, standing, prayed thus with himself : O God ! I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week ; I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards heaven ; but struck his breast, saying : O God ! be merciful to me a sinner ! I say to you, this man went down into his house justified rather than the other ; because every one that exalteth himself, shall be humbled : and he that humbleth himself, shall be exalted.

ELEVENTH SUNDAY AFTER PENTECOST.

EPISTLE.

1 Cor. xv. 1-10.

Brethren : I make known unto you the gospel which I preached to you, which also

you have received, and wherein you stand : by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received : how that Christ died for our sins, according to the Scriptures : and that he was buried, and that he arose again the third day, according to the Scriptures : and that he was seen by Cephas, and after that by the eleven. Then was he seen by more than five hundred brethren at once, of whom many remain until this present, and some are fallen sheep. After that, he was seen by James, then by all the apostles. And last of all, he was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am ; and his grace in me hath not been void

GOSPEL.

Mark vii. 31-37.

At that time : Jesus going out of the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb ;

and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue : and looking up to heaven, he groaned, and said to him : Ephpheta. which is, Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying : He hath done all things well ; he hath made both the deaf to hear, and the dumb to speak.

TWELFTH SUNDAY AFTER PENTECOST.

EPISTLE.

2 Cor. iii. 4-9.

Brethren : Such confidence we have, through Christ towards God. Not that we are sufficient to think any thing of ourselves as of ourselves ; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the Spirit.

For the letter killeth : but the Spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious; so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void : How shall not the ministration of the Spirit be rather in glory? For if the ministration of condemnation be glory ; much more the ministration of justice aboundeth in glory.

GOSPEL.

Luke x. 23-37.

At that time : Jesus said to his disciples : Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them : and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him, and saying : Master, what must I do to possess eternal life? But he said to him : What is written in the law? how readest thou? He answering, said : "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind : and thy

neighbor as thyself." And he said to him : Thou hast answered right : this do, and thou shalt live. But he, willing to justify himself, said to Jesus : And who is my neighbor ? And Jesus answering, said : A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and, having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way ; and seeing him, passed by. In like manner also a levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him ; and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine : and sitting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said : Take care of him : and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbor to him that fell among the robbers ? But he said : He that showed mercy to him. And Jesus said to him : Go and do thou in like manner

THIRTEENTH SUNDAY AFTER PENTECOST.

EPISTLE.

Gal. iii. 16-22.

Brethren : To Abraham were the promises made, and to his seed. He saith not, "And to his seeds," as of many : but as of one. "And to thy seed," which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one : but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSPEL.

Luke xvii. 11-19.

At that time : As Jesus was going to Jerusalem, he passed through the midst of Samaria in Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off; and lifted up their voice, saying: Jesus, master, have mercy on us. Whom when he saw, he said: Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God; and he fell on his face, before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said: Were not ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way, for thy faith hath made thee whole.

FOURTEENTH SUNDAY AFTER PENTECOST.

EPISTLE.

Gal. v. 16-24.

Brethren: I say then walk in the spirit, and

you shall not fulfill the lusts of the flesh. For the flesh lusteth against the spirit: and the spirit against the flesh; for these are contrary one to another: so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things, shall not obtain the kingdom of God. But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's, have crucified their flesh, with the vices and concupiscences.

GOSPEL.

Matt. vi. 24-33.

At that time: Jesus said to his disciples: No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other.

You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labor not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe: how much more you. O ye of little faith? Be not solicitous therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and his justice, and all these things shall be added unto you.

FIFTEENTH SUNDAY AFTER PENTECOST.

EPISTLE.

Gal. v. 25, 26 ; vi. 1-10.

Brethren : If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain glory, provoking one another envying one another. And if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens : and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word communicate to him that instructeth him, in all good things. Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail. For in due time we shall reap, not

failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GOSPEL.

Luke vii. 11-16.

At that time : Jesus went into a city that is called Naim ; and there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother ; and she was a widow : and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, he said to her : Weep not. And he came near and touched the bier. And they that carried it stood still. And he said : Young man, I say to thee, Arise. And he that was dead sat up and began to speak. And he gave him to his mother. And there came a fear on them all ; and they glorified God, saying : A great prophet is risen up among us : and God hath visited his people.

SIXTEENTH SUNDAY AFTER PENTECOST.

EPISTLE.

Eph. iii. 13-21.

Brethren: I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man. That Christ may dwell by faith in your hearts: that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth. To know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the church, and in Christ Jesus, unto all generations, world without end. Amen.

GOSPEL.

Luke xiv. 1-11.

At that time: When Jesus went into the

house of one of the chief of the Pharisees, on the sabbath day, to eat bread, they watched him. And behold there was a certain man before him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying : Is it lawful to heal on the sabbath day ? But they held their peace. But he, taking him, healed him, and sent him away. And answering them, he said : Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath day ? And they could not answer him to these things.

And he made a parable like to them that were invited, marking how they chose the first seats at the table, saying to them : When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him : and he that invited thee and him, come and say to thee, Give this man place : and then thou begin with shame to take the lowest place. But when thou art invited, go ; sit down in the lowest place : that when he who invited thee cometh, he may say to thee : Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one

that exalteth himself shall be humbled : and he that humbleth himself shall be exalted.

SEVENTEENTH SUNDAY AFTER PENTECOST.

EPISTLE.

Eph. iv. 1-6.

Brethren : As a prisoner in the Lord, I beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit : as you are called in one hope of your calling. One Lord, one faith, one baptism, one God and one Father of all, who is above all, and through all, and in us all, *who is blessed for ever and ever.*

GOSPEL.

Matt. xxii. 35-46.

At that time, the Pharisees came nigh to Jesus : and one of them, a doctor of the law, asked him, tempting him : Master, which is the great commandment in the law ? Jesus said to him : Thou shalt love the Lord thy God with thy whole heart, and with thy whole

soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? Whose son is he? They say to him: David's. He saith to them: How then doth David in spirit call him Lord, saying: "The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy footstool?" If David then call him Lord, how is he his son? And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

EIGHTEENTH SUNDAY AFTER PENTECOST.

EPISTLE.

1 Cor. i. 4-8.

Brethren: I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus, that in all things you are made rich in him, in all utterance, and in all

knowledge ; as the testimony of Christ was confirmed in you : so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ, who also will confirm you unto the end without crime in the day of the coming of our Lord Jesus Christ

GOSPEL.

Matt. ix. 1-8.

At that time: Jesus entering into a boat, passed over the water and came into his own city. And behold they brought to him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy : Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves : He blasphemeth. And Jesus seeing their thoughts, said : Why do you think evil in your hearts ? Whether is easier, to say, Thy sins are forgiven thee : or to say, Arise and walk ? But that you may know that the Son of man hath power on earth to forgive sins (then saith he to the man sick of the palsy.) Arise ; take up thy bed and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared,

and glorified God that gave such power to men.

NINETEENTH SUNDAY AFTER PENTECOST.

EPISTLE.

Eph. iv. 23-28.

Brethren: Be renewed in the spirit of your mind: and put on the new man, who, according to God, is created in justice, and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbor: for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more, but rather let him labor, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

GOSPEL.

Matt. xxii. 2-14.

At that time: Jesus spoke to the chief priests and pharisees in parables, saying: The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the

marriage : and they would not come. Again he sent other servants, saying : Tell them that were invited : Behold, I have prepared my dinner ; my beeves and fatlings are killed, and all things are ready : come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and, having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and, sending his armies, he destroyed those murderers, and burnt their city. Then he said to his servants : The marriage indeed is ready : but they that were invited were not worthy. Go ye therefore into the highways ; and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good : and the marriage was filled with guests. And the king went in to see the guests : and he saw there a man who had not on a wedding garment. And he saith to him : Friend, how camest thou in hither not having a wedding garment ? But he was silent. Then the king said to the waiters . Bind his hands and feet, and cast him into the

exterior darkness : there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

TWENTIETH SUNDAY AFTER PENTECOST.

EPISTLE.

Eph. v. 15-21.

See, brethren, how you walk circumspectly : not as unwise, but as wise : redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the Holy Spirit. Speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts to to the Lord : giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father : being subject one to another in the fear of Christ.

GOSPEL.

John iv. 46-53.

At that time: There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea

into Galilee, went to him, and prayed him to come down and heal his son, for he was at the point of death. Jesus therefore said to him : Unless you see signs and wonders, you believe not. The ruler saith to him : Lord, come down before that my son die. Jesus saith to him : Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him : and they brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him : Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth ; and himself believed, and his whole house.

TWENTY-FIRST SUNDAY AFTER PENTECOST.

EPISTLE.

Eph. vi. 10-17.

Brethren: Be strengthened in the Lord, and in the might of his power. Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrest

ling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice: and your feet shod with the preparation of the Gospel of peace: in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation; and the sword of the Spirit (which is the word of God).

GOSPEL

Matt. xviii. 23-35.

At that time: Jesus spoke to his disciples this parable: The kingdom of heaven is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made

But that servant, falling down, besought him, saying : Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence ; and laying hold of him, he throttled him, saying : Pay what thou owest. And his fellow servant, falling down, besought him, saying : Have patience with me, and I will pay thee all. And he would not : but went and cast him into prison, till he should pay the debt. Now his fellow-servants, seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him, and said to him : Thou wicked servant ! I forgave thee all the debt, because thou besoughtest me : shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee ? And his lord being angry, delivered him to the tortures until he should pay all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts

TWENTY-SECOND SUNDAY AFTER PENTECOST.

EPISTLE.

Phil. i. 6-11.

Brethren: We are confident of this very thing, that he, who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all: for that I have you in my heart; and that in my bonds, and in the defence, and confirmation of the Gospel, you all are partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge, and in all understanding: that you may approve the better things, that you may be sincere and without offence unto the day of Christ. Filled with the fruit of justice through Jesus Christ, unto the glory and praise of God.

GOSPEL.

Matt. xxii. 15-21.

At that time: The Pharisees going, consulted among themselves how to ensnare Jesus in his speech. And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teach

est the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men. Tell us therefore what dost thou think, is it lawful to give tribute to Cæsar, or not? But Jesus, knowing their wickedness, said: Why do you tempt me, ye hypocrites? Show me the coin of the tribute. And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him: Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.

TWENTY-THIRD SUNDAY AFTER PENTECOST

EPISTLE.

Phil. iii. 17-21; iv. 1-3.

Be followers of me, brethren, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; whose end is destruction: whose God is their belly: and whose glory is their shame: who mind earthly things. But our conversation is in heaven:

from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself. Therefore, my dearly beloved brethren, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved. I beg of Euodia, and I beseech Syntyche to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those women that have labored with me in the gospel with Clement and the rest of my fellow-laborers, whose names are in the book of life.

GOSPEL.

Matt. ix. 18-26.

At that time: As Jesus was speaking these things unto them, behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. And Jesus rising up, followed him with his disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself: If I shall touch only his gar

ment, I shall be healed. But Jesus turning and seeing her, said : Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said : Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country

TWENTY-FOURTH SUNDAY AFTER PENTECOST

EPISTLE.

Col. i. 9-14.

Brethren: We cease not to pray for you, and to beg that you may be filled with the knowledge of his will in all wisdom, and spiritual understanding : that you may walk worthy of God, in all things pleasing : being fruitful in every good work, and increasing in the knowledge of God : strengthened with all might according to the power of his glory, in all patience and long-suffering with joy, giving

thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love: in whom we have redemption through his blood, the remission of sins.

GOSPEL.

Matt. xxiv. 15-35

At that time, Jesus said to his disciples: When you shall see "the abomination of desolation," which was spoken of by Daniel the prophet, standing in the holy place: he that readeth, let him understand. Then they that are in Judea, let them flee to the mountains. And he that is on the house-top, let him not come down to take anything out of his house: and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck in those days. But pray that your flight be not in the winter, or on the sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved: but for

the sake of the elect those days shall be shortened. Then if any man shall say to you: Lo here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you beforehand. If therefore they shall say to you: Behold he is in the desert; go ye not out: Behold he is in the closets; believe it not. For as lightning cometh out of the east, and appeareth even unto the west: so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be moved. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds.

from the farthest parts of the heavens to the utmost bounds of them. And from the fig tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen I say to you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away, but my words shall not pass away.

FESTIVALS OF THE YEAR

Not depending on Lent or Advent.

PURIFICATION OF THE BLESSED VIRGIN.

EPISTLE.

Mal. iii. 1-4.

Thus saith the Lord: Behold I send my angel, and he shall prepare the way before thy face. And presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts: and who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire,

and like the fuller's herb : and he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years, *saith the Lord Almighty.*

GOSPEL.

Luke ii. 22-32.

At that time : After the days of her purification according to the law of Moses were accomplished, they carried him to Jerusalem to present him to the Lord. As it is written in the law of the Lord : " Every male opening the womb shall be called holy to the Lord." And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel : and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when

his parents brought in the child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said : Now thou dost dismiss thy servant, O Lord, according to thy word, in peace : because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples : a light to the revelation of the gentiles and the glory of thy people Israel.

ANNUNCIATION OF THE BLESSED VIRGIN.

EPISTLE.

Isaias vii. 10-15.

In those days : The Lord spoke to Achaz, saying : Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said : I will not ask, and I will not tempt the Lord. And he said : Hear ye therefore, O house of David : Is it a small thing for you to be grievous to men, that you are grievous to my God also ? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

GOSPEL.

Luke i. 26-38.

And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David : and the virgin's name was Mary. And the angel being come in, said unto her : Hail, full of grace, the Lord is with thee : blessed art thou among women. Who, having heard, was troubled at his saying, and thought with her self what manner of salutation this should be. And the angel said to her : Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob, his father, forever, and of his kingdom there shall be no end. And Mary said to the angel : How shall this be done, because I know not man ? And the angel answering, said to her : The Holy Ghost shall come upon thee, and the power of the Most High shall

overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

VISITATION OF THE BLESSED VIRGIN.

EPISTLE.

Cant. ii. 8-14.

The voice of my beloved, behold he cometh leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices. Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs: the vines in flower yield their sweet

smell. Arise, my love, my beautiful one, and come. My dove in the clefts of the rock, in the hollow places of the wall, show me thy face, let thy voice sound in my ears: for thy voice is sweet, and thy face comely.

GOSPEL.

Luke i. 39-47.

And Mary rising up in those days, went into the hill-country with haste, into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

ASSUMPTION OF THE BLESSED VIRGIN.

EPISTLE.

Eccles. xxiv, 11--20.

In all these things I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and said to me: and he that made me rested in my tabernacle. And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. From the beginning and before the world I was created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God, his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho: as a fair olive-tree in the plains, and as a plane-tree by the water in the streets was I exalted. I gave a sweet smell like cinnamon and aromatical balm: I yielded a sweet odour like the best myrrh.

GOSPEL.

Luke x. 38--42.

At that time: Jesus entered into a certain town; and a certain woman, named Martha, received him into her house. And she had a sister called Mary, who, sitting also at the Lord's feet, heard his word. But Martha was busy about much serving: who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her, therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and thou art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

THE FEAST OF ALL SAINTS OR ALL HALLOWS.

EPISTLE.

Apoc. vii. 2-12.

In those days: Behold I John saw another angel ascending from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea nor the trees, till we sign the servants of our

God in their foreheads. And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda, were twelve thousand signed. Of the tribe of Reuben, twelve thousand signed. Of the tribe of Gad, twelve thousand signed. Of the tribe of Aser, twelve thousand signed. Of the tribe of Nephthali, twelve thousand signed. Of the tribe of Manasses, twelve thousand signed. Of the tribe of Simeon, twelve thousand signed. Of the tribe of Levi, twelve thousand signed. Of the tribe of Issachar, twelve thousand signed. Of the tribe of Zabulon, twelve thousand signed. Of the tribe of Joseph, twelve thousand signed. Of the tribe of Benjamin, twelve thousand signed. After this, I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues: standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands: and they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the an-

cients, and the four living creatures ; and they fell down before the throne upon their faces, and adored God, saying : Amen. Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God forever and ever. Amen.

GOSPEL.

Matt. v. i. 12.

At that time : Jesus seeing the multitudes, went up into a mountain, and when he was sat down, his disciples came unto him. And opening his mouth, he taught them saying : Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek : for they shall possess the land. Blessed are they that mourn : for they shall be comforted. Blessed are they that hunger and thirst after justice : for they shall have their fill. Blessed are the merciful : for they shall obtain mercy. Blessed are the clean of heart, for they shall see God. Blessed are the peace-makers : for they shall be called the children of God. Blessed are they that suffer persecution for justice sake : for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for

my sake : be glad and rejoice, for your reward is very great in heaven.

FEAST OF ALL SOULS.

COMMEMORATION OF ALL THE FAITHFUL DEPARTED.

EPISTLE.

1 Cor. xv. 51--57.

Brethren: Behold I tell you a mystery. We shall all indeed rise again : but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet : for the trumpet shall sound, and the dead shall rise again incorruptible : and we shall be changed. For this corruptible must put on corruption : and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written : "Death is swallowed up in victory." O death, where is thy victory. O death, where is thy sting ? Now the sting of death is sin : and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

GOSPEL.

John v. 25-29.

At that time: Jesus said to the multitude of the Jews: Amen, amen, I say unto you, that

the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself: so he hath given to the Son also to have life in himself: and he hath given him power to do judgment, because he is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

IMMACULATE CONCEPTION OF THE BLESSED VIRGIN.

EPISTLE.

Prov. viii. 22-35.

The Lord possessed me in the beginning of his ways, before he made any thing from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived neither had the fountains of waters as yet sprung out: the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: he had not yet made the earth nor the rivers nor the poles of

the world. When he prepared the heavens I was present; when with a certain law and compass he inclosed the depths; when he established the sky above, and poised the fountains of water; when he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when he balanced the foundations of the earth, I was with him forming all thing; and was delighted every day, playing before him at all times. playing in the world, and my delights were to be with the children of men. Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GOSPEL.

Luke i. 26-23.

At that time: The angel Gabriel was sent from God into a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the name of the virgin was Mary. And the

1056 VIRTUES OF THE HOLY VIRGIN

angel being come in, said to her: Hail full of Grace, the Lord is with thee: Blessed art thou among women.

COMPENDIUM OF THE VIRTUES OF THE MOST HOLY VIRGIN.

From St. Ambrose, lib. 2, de Virgin.

She was—

1. A Virgin in body and mind.
2. Humble of heart.
3. Grave in her words.
4. Prudent in her counsels.
5. Given to labour.
6. Reserved in her discourses.
7. Fond of reading.

She was distinguished—

- | | |
|----------------|-----------------|
| 8. By faith. | 10. By piety. |
| 9. By modesty. | 11. By silence. |

She never—

12. Offended her parents.
13. Despised the little ones.
14. Derided the weak.
15. Rejected the poor.

She held it for a maxim—

16. Not to love anything but God.
17. To live retired.
18. Not to molest any one.
19. To do good to all.
20. To respect persons advanced in age.
21. Not to envy her equals.
22. To fly vain glory.
23. To love virtue.
24. To follow, in everything right, reason.

She was a most clear mirror of gravity and modesty—

25. In her walk.
27. In her dealings.
26. In her speakings.
28. In her looks.
29. In her actions.

O Domina, mea Sancta Maria, Perseverantia.

JESU—MARIA—JOSEPH!

LITTLE OFFICE OF THE IMMACULATE CONCEPTION.

[The text from which the present translation has been made is an exact copy of the Office as published by authority at Rome, in 1838. Vide *Cæleste Palmatorium*, p. 243]

AT MATINS.

Eja, mea labia, nunc annunti-	Come, my lips, and wide pro-
ate	claim
Laudes et præconia Virginis	The blessed Virgin's spotless
beatæ.	fame.
V. Domina, in adju-	V. O Lady, make
torium meum intende.	speed to befriend me.
R. Me de manu hos-	R. From the hands
tium potenter defende.	of the enemy mightily
	defend me.
V. Gloria Patri. Al-	V. Glory be to the
leluia.	Father, &c. Alleluia.

From Septuagesima to Easter, instead of *Alleluia* is said:

Laus tibi, Domine,	Praise be to thee, O
Rex æternæ gloriæ.	Lord, King of everlast-
	ing glory.

HYMN.

Salve, mundi Domina,
Cœlorum Regina;
Salve, Virgo virginum,
Stella matutina.

Salve, plena gratia,
Clara luce divina:
Mundi in auxilium,
Domina, festina.

Ab æterno Dominus
Te præordinavit
Matrem unigeniti
Verbi, quo creavit.

Terram, pontum, æthera;
Te pulchram ornavit
Sibi Sponsam, quæ in
Adam non peccavit.

Amen.

V. Eligit eam Deus,
et præ-elegit eam.

R. In tabernaculo
suo habitare fecit eam.

V. Domina, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

Oremus.

Sancta Maria, Regi-
na cœlorum, Mater Do-

✠ Hail, Queen of the heavens!
Hail, Mistress of earth!
Hail, Virgin most pure,
Of immaculate birth!

Clear star of the morning.
In beauty enshrined!
O Lady, make speed
To the help of mankind.

Thee, God in the depth
Of eternity chose;
And formed thee all fair
As his glorious Spouse;

And called thee his Word's
Own Mother to be,
By whom he created
The earth, sky, and sea.

Amen.

V. God elected her,
and pre-elected her.

R. He made her to
dwell in his tabernacle.

V. O Lady, hear my
prayer.

R. And let my cry
come unto thee.

Let us pray:

Holy Mary, Queen
of heaven, Mother of

mini nostri Jesu Chris-
 ti, et mundi Domina,
 quæ nullum derelin-
 quis, et nullum despi-
 cis; respice me, Domi-
 na, clementer oculo
 pietatis, et impetra mi-
 hi apud tuum dilectum
 Filium cunctorum veni-
 am peccatorum: ut qui
 nunc tuam sanctam et
 immaculatam Concep-
 tionem devoto affectu
 recolo, æternæ in futu-
 rum beatitudinis bravi-
 um capiam, ipso, quem
 virgo peperisti, donante
 Domino nostro Jesu
 Christo; qui cum Pa-
 tre et Sancto Spiritu
 vivit et regnat, in Tri-
 nitate perfecta Deus
 in sæcula sæculorum.
 Amen.

our Lord Jesus Christ,
 and Mistress of the
 world, who forsakest
 no one and despisest
 no one; look upon me,
 O Lady, with an eye
 of pity, and entreat for
 me, of thy beloved Son,
 the forgiveness of all
 my sins; that as I now
 celebrate with devout
 affection thy holy and
 immaculate Concep-
 tion, so, hereafter, I
 may receive the prize
 of eternal blessedness,
 by the grace of Him
 whom thou, in virgini-
 ty, didst bring forth,
 Jesus Christ our Lord;
 who with the Father
 and the Holy Ghost,
 liveth and reigneth, in
 perfect Trinity, God,
 world without end.

† Amen.

V. Domina, exaudi [†] orationem meam.	V. O Lady, hear my prayer.
R. Et clamor meus ad te veniat.	R. And let my cry come unto thee.
V. Benedicamus Do- mino.	V. Let us bless the Lord.
R. Deo gratias.	R. Thanks be to God.
V. Fidelium animæ per misericordiam Dei requiescant in pace.	V. May the souls of the faithful, through the mercy of God, rest in peace.
R. Amen.	R. Amen.

AT PRIME.

V. Domina, in adju- [†] torium meum intende.	V. O Lady, make speed to befriend me.
R. Me de manu hos- tium potenter defende.	R. From the hands of the enemy mightily defend me.
R. Gloria Patri. Al- leluia.	V. Glory be to the Father, &c. Alleluia.

HYMN.

Salve, Virgo sapiens,	† Hail, Virgin most wise!
Domus Deo dicata,	‡ Hail, Deity's shrine!
Columna septemplici	‡ With seven fair pillars,
Mensaque exornata.	‡ And table divine!

1062 IMMACULATE CONCEPTION.

Ab omni contagio
Mundi præservata :
Ante sancta in utero
Parentis, quam nata.

Tu, Mater viventium,
Et porta es Sanctorum :
Nova stella Jacob,
Domina Angelorum.

Zabulo terribilis
Acies castrorum :
Portus et refugium
Sis Christianorum.

Amen.

V. Ipse creavit illam
in Spiritu Sancto.

R. Et effudit illam
inter omnia opera sua.

V. Domina, exaudi,
&c., (*p. 452, cum Or-
atione ut supra*).



Preserved from the guilt
Which hath come on us
all !
Exempt, in the womb,
From the taint of the
Fall !

O new star of Jacob !
Of Angels the Queen.
O gate of the Saints !
O mother of men !

O terrible as
The embattled array !
Be thou of the faithful
The refuge and stay.

Amen.

V. The Lord him-
self created her in the
Holy Ghost.

R. And poured her
out among all his
works.

V. O Lady, hear,
&c., (*with the Prayer
and Versicles, as at p.
452*).

AT TERCE.

V. Domina, in adju-
orium meum intende.



V. O Lady, make
speed to befriend me.

R. Me de manu hos-
tium potenter defende. R. From the hands
of the enemy mightily
defend me.

V. Gloria Patri. Al-
leluia. V. Glory be to the
Father, &c. Alleluia.

HYMN.

Salve, arca fœderis,
Thronus Salomonis,
Arcus pulcher ætheris,
Rubus visionis:

Virga frondens germinis:
Vellus Gideonis:
Porta clausa naminis,
Favusque Samsonis.

Decebat tam nobilem
Natum, præcavere
Ab originali
Labe Matris Evæ

Almam, quam elegerat,
Genitricem vere,
Nulli prorsus sinens
Culpæ subiacere.

Amen.

V. Ego in altissi-
mis habito.

R. Et thronus meus
in columna nubis.

Hail Solomon's throne
Pure ark of the law
Fair rainbow! and bush,
Which the Patriarch saw.

Hail, Gideon's fleece!
Hail, blossoming rod!
Samson's sweet honey-
comb!
Portal of God!

Well fitting it was,
That a Son so divine
Should preserve from all
touch
Of original sin;

Nor suffer by smallest
Defect to be stained,
That Mother, whom he
For himself had ordained
Amen.

V. I dwell in the
highest.

R. And my throne
is on the pillar of the
clouds.

V. Domina, exaudi, &c., (<i>p. 452, cum Or-</i> <i>atione ut supra</i>).	V. O Lady, hear, &c., (<i>with the Prayer</i> <i>and Versicles, as at p.</i> <i>452</i>).
--	--

AT SEXT.

V. Domina, in adju- torium meum intende.	V. O Lady, make speed to befriend me.
R. Me de manu hos- tium potenter defende.	R. From the hands of the enemy mightily defend me.
V. Gloria Patri. Alleluia.	V. Glory be to the Father, &c. Alleluia.

HYMN.

Salva, Virgo puerpera,
Templum Trinitatis,
Angelorum gaudium,
Cella puritatis :

Solamen mœrentium,
Hortus voluptatis :
Palma patientiæ,
Cedrus castitatis.

Terra es benedicta
Et sacerdotalis,
Sancta et immunis
Culpæ originalis.

Civitas altissimi,
Porta orientalis :
In te est omnis gratia,
Virgo singularis.

Amen.

Hail, virginal Mother !
Hail, purity's cell
Fair shrine where the Trinity
Loveth to dwell !
Hail, garden of pleasure !
Celestial balm
Cedar of chastity !
Martyrdom's palm !
Thou land set apart
From uses profane
And free from the curse
Which in Adam began !
Thou city of God !
Thou gate of the east !
In thee is all grace,
O joy of the blest !

Amen.

V. Sicut lilium inter
pinas.

R. Sic amica mea
inter filias Adæ.

V. Domina, exaudi,
&c. (*p. 452, cum Ora-
tione ut supra*).

V. As the lily among
the thorns.

R. So is my beloved
among the daughters
of Adam.

V. O Lady, hear, &c.
(*with the Prayer and
Versicles, as at p. 452*).

AT NONE.

V. Domina, in adju-
torium intende.

R. Me de manu hos-
tium potenter defende.

V. Gloria Patri. Al-
leluia.

V. O Lady, make
speed to befriend me.

R. From the hands
of the enemy mightily
defend me.

V. Glory be to the
Father, &c. Alleluia.

HYMN.

Salve, urbs refugil.
Turris munita
David, propugnaculis
Armisque insignita.

In Conceptione
Charitate ignita,
Draconis potestas
Est a te contrita.

O mulier fortis,
Et invicta Judith!
Pulchra Abisaig virgo,
Verum fovens David!

† Hail, city of refuge!
Hail, David's high tower!
With battlements crowned
And girded with power!

Filled at thy Conception
With love and with light,
The dragon by thee
Was shorn of his might.

† O woman most valiant!
O Judith thrice blest!
As David was nursed
In fair Abisaig's breast.

Rachel curatorem
Ægypti gestavit:
Salvatorem mundi
Maria portavit.

Amen.

♣ As the Saviour of Egypt
Upon Rachel's knee;
So the world's great Redeemer
Was cherished by thee.

Amen.

V. Tota pulchra es,
amica mea.

R. Et macula origin-
alis numquam fuit in te.

V. Domina, exaudi,
&c. (*p. 452, cum Ora-
tione ut supra*).

V. Thou art all fair,
my beloved.

R. And the original
stain was never in thee.

V. O Lady, hear, &c.
(*with the Prayer and
Versicles, as at p. 452.*)

AT VESPERS.

V. Domina, in adju-
torium meum intende.

R. Me de manu hos-
tium potenter defende.

V. Gloria Patri Al-
leluia.

O. O Lady, make
speed to befriend me.

R. From the hands
of the enemy mightily
defend me.

V. Glory be to the
Father, &c. Alleluia.

HYMN.

Salve, horologium,
Quo retrogradiatur
Sol in decem lineis;
Verbum incarnatur.

Homo ut ab inferis
Ad summa attollatur,
Immensus ab Angelis
Paulo minoratur.

♣ Hail, dial of Achaz!
On thee the true sun
Told backward the course
Which from old he had run
And, that man might be raised,
Submitting to shame,
A little more low
Than the Angels became.

Solis hujus radiis
Maria coruscat ;
Consurgens aurora
In conceptu micat.

Lilium inter spinas,
Quæ serpentis conterat
Caput: pulchra ut luna
Errantes collustrat.

Amen.

V. Ego feci in cœlis,
ut oriretur lumen in-
deficiens.

R. Et quasi nebula
texi omnem terram.

V. Domina, exaudi,
&c. (*p. 452, cum Ora-
tione ut supra*).

♫ Thou, wrapt in the blaze
Of his infinite light,
Dost shine as the morn
On the confines of night.

As the moon on the lost
Through obscurity dawns ;
The serpent's destroyer
A lily mid the thorns !

Amen.

V. I made an unfaill-
ing light to arise in
heaven.

R. And as a mist I
over-spread the whole
earth.

V. O Lady, hear,
&c. (*with the Prayer
and Versicles, as at p.
452*).

AT COMPLINE.

V. Convertat nos, ♫
Domina, tuis precibus
placatus Jesus Christus
Filius tuus.

R. Et avertat iram
suam a nobis.

V. Domina, in adju-
torium meum intende.

V. May Jesus Christ,
thy Son, reconciled by
thy prayers, O Lady,
convert our hearts.

R. And turn away
his anger from us.

V. O Lady, make
speed to befriend me.

R. Me de manu hos-	R. From the hands
tium potenter defende.	of the enemy mightily
	defend me.

V. Gloria Patri. Al-	V. Glory be to the
luia.	† Father, &c. Allelulia.

HYMN.

Salve, Virgo florens,
Mater illibata,
Regina clementiæ,
Stellis coronata.

Super omnes Angelos
Pura, immaculata.
Atque ad regis dexteram,
Stans veste de aurata.

Per te, Mater gratiæ,
Dulcis spes reorum,
Fulgens stella maris,
Portus naufragorum.

Patens cœli janua,
Salus infirmorum,
Videamus Regem
In aula Sanctorum.

Amen.

V. Oleum effusum,
Maria, nomen tuum.

R. Servi tui dilex-
erunt te nimis.

V. Domina, exaudi,
&c. (*p. 452, cum Ora-
tione ut supra*).

† Hail, Mother most pure!
Hail, Virgin renowned!
Hail, Queen with the stars
As a diadem crowned!

Above all the Angels
In glory untold,
Standing next to the King
In a vesture of gold!

O Mother of mercy!
O star of the wave!
O hope of the guilty!
O light of the grave!

Through thee may we come
To the haven of rest;
And see heaven's King
In the courts of the blest!

Amen.

V. Thy name, O
Mary, is as oil poured
out.

R. Thy servants have
loved thee exceedingly.

V. O Lady, hear, &c.
(*with the Prayer and
† Versicles, as at p. 452*).

OFFICE OF THE B. V. MARY. 1069

THE COMMENDATION.

Supplices offerimus	✠ These praises and prayers
Tibi, Virgo pia,	I lay at thy feet,
Hæc laudum præconia;	O Virgin of virgins!
Fac nos ut in via	O Mary most sweet!
Ducas cursu prospero:	Be thou my true guide
Et in agonia	Through this pilgrimage here
Tu nobis assiste.	And stand by my side
O dulcis Maria.	When death draweth near.
R. Deo gratias.	✠ R. Thanks be to God.

THE OFFICE OF THE B. V. MARY.

AT MATINS.

V. Now let my lips sing and display
 R. The blessed Virgin's praise this day.
 V. O Lady, to my help intend :
 R. Me strongly from my foes defend.
 Glory be to the Father, &c.

THE HYMN.

Hail, Lady of the world,
 Of heaven bright Queen !
 Hail, Virgin of virgins,
 Star early seen !
 Hail, full of all grace,
 Clear light divine ;
 Lady, to succour us,
 With speed incline.

God, from eternity,
 Before all other,
 Of the world thee ordained
 To be the Mother.
 By which he created
 The heavens, sea, land :
 His fair spouse he chose,
 Free from sin's band.

V. God hath elected and pre-elected her.

R. He hath made her dwell in his tabernacle.

Let us pray :

O holy Mary, Mother of our Lord Jesus Christ, Queen of Heaven, and Lady of the World, who neither forsakest nor despisest any, behold me mercifully with the eye of pity, and obtain for me, of thy beloved Son, pardon for all my sins : that I, who, with devout affection, do now celebrate thy holy Conception, may hereafter enjoy the reward of eternal bliss ; through the grace and mercy of our Lord Jesus Christ, whom thou, a virgin, didst bring forth : who, with the Father and the Holy Ghost, livest and reignest one God in perfect Trinity, forever and ever. Amen.

V. O Lord, hear my prayer :

R. And let my cry come unto thee.

V. Let us bless our Lord :

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

AT PRIME.

V. O Lady, to my help intend :

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

THE HYMN.

Hail, Virgin most prudent !

House for God placed,

With the seven-fold pillar

And table graced ;

Saved from contagion

Of the frail earth :

In the womb of thy parent

Saint before birth.

Mother of the living.

Gate of saints' merits.

The new star of Jacob,

Queen of pure spirits.

To Zebulon fearful :

Armies' Array ;

Be thou of Christians

Refuge and stay.

V. He hath created her in his Holy Spirit.

R. And hath poured her out over all His works.

Let us pray :

O holy Mary, Mother of our Lord, &c., *as before.*

V. O Lord, hear my prayer :

R. And let my cry come unto thee.

V. Let us bless our Lord :

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

AT THIRD.

V. O Lady, to my help intend :

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

THE HYMN.

Hail, ark of the covenant
 King Solomon's throne ;
 Bright rainbow of heaven,
 The bush of vision.
 The fleece of Gideon,
 The flowering rod ;
 Sweet honey of Samson,
 Closet of God.
 'Twas meet Son so noble
 Should save from stain
 (Wherewith Eve's children
 Spotted remain)

The maid whom for Mother
He had elected,
That she might be never
With sin infected.

V. I dwell in the highest :

R. And my throne is the pillar of the clouds

Let us pray :

O holy Mary, Mother of our Lord, &c., *as before.*

V. O Lord, hear my prayer :

R. And let my cry come unto thee.

V. Let us bless our Lord :

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

AT SIXTH.

V. O Lady, to my help intend :

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

THE HYMN.

Hail, Mother and Virgin !

Of the Trinity

Temple ; joy of Angels,

Seal of purity.

Comfort of mourners,
 Garden of pleasure;
 Palm-tree of patience,
 Chastity's measure.
 Thou land sacerdotal,
 Art blessed wholly,
 From sin original
 Exempted solely.
 The city of the highest,
 Gate of the East;
 Virgin's gem, in thee
 All graces rest.

V. As the lily among thorns: .

R. So my beloved among the daughters of
 Adam.

Let us pray:

O holy Mary, Mother of our Lord, &c., as
before.

V. O Lord, hear my prayer

R. And let my cry come unto thee.

V. Let us bless our Lord:

R. Thanks be to God.

V. And may the souls of the faithful departed,
 through the mercy of God, rest in peace.

R. Amen.

AT NINTH.

V. O Lady, to my help intend:

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

THE HYMN.

Hail, city of refuge !
King David's tower,
Fenced with bulwark
And armor's power.
In thy conception
Charity did flame ;
The fierce dragon's pride
Was brought to shame
Judith invincible.
Woman of arms,
Fair Abisaig, Virgin,
True David warms,
Son of fair Rachel
Did Egypt store ;
Mary of the world
The Saviour bore.

V. Thou art all fair. O my beloved !

R. And original spot was never in thee.

Let us pray :

O holy Mary, &c , *as before.*

V. O Lord, hear my prayer :

R. And let my cry come unto thee.

V. Let us bless our Lord :

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

1076 OFFICE OF THE B. V. MARY.

AT EVEN-SONG.

V. O Lady, to my help intend :

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

THE HYMN.

Hail, dial ! in which
Turns retrograde
The sun, ten degrees ;
The Word is flesh made,
That man from hell-pit
To heaven might rise,
The immense above angels,
In stable lies.
This Son did on Mary
Betimes appear,
Made her conception
A morning clear.
Fair lily among thorns,
That serpent frights.
Clear moon that in dark
The wanderer lights.

V. In heaven I made a never-failing light
rise.

R. And I covered all the world as a mist

Let us pray :

O holy Mary, &c., *as before.*

V. O Lord, hear my prayer :

OFFICE OF THE B. V. MARY. 1077

R. And let my cry come unto thee.

V. Let us bless our Lord :

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

AT COMPLINE.

V. Let thy Son, Jesus Christ, O Lady, purified by thy prayers, convert us :

R. And turn His anger from us.

V. O Lady, to my help intend :

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

THE HYMN.

Hail, flourishing Virgin

Chastity's renown !

Queen of clemency,

Whom stars do crown

Thou pure above angels

Dearest Son behold,

Sitt'st at His right hand.

Attired in gold.

Mother of grace ! hope

To the dismayed !

Bright star of the sea !

In shipwreck, aid :

Grant heaven-gate open,
That by thee blest,
We thy Son may see
In blissful rest.

V. Thy name, Mary, is oil poured out :

R. Thy servants have exceedingly loved thee.

Let us pray :

O holy Mary, Mother of our Lord Jesus Christ, Queen of Heaven, and Lady of the World, who neither forsakest nor despisest any, behold me mercifully with an eye of pity, and obtain for me, of thy beloved Son, pardon for all my sins; that I, who with devout affection do now celebrate thy holy Conception, may hereafter enjoy the reward of eternal bliss; through the grace and mercy of our Lord Jesus Christ, whom thou, a virgin, didst bring forth; who, with the Father and the Holy Ghost, liveth, &c.

V. O Lord, hear my prayer

R. And let my cry come unto thee.

V. Let us bless our Lord :

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

THE COMMENDATION.

To thee, Virgin pious,
We humbly present
These hours canonical
With pure intent :
Guide pilgrims, until
With Christ we meet ;
In our agony aid us,
O Virgin sweet. Amen.

This Anthem following, with the Prayer of the Immaculate Conception of the Blessed Virgin, is approved of by Pope Paul V., who hath granted a hundred days of indulgence to all faithful Christians who shall devoutly recite the same.

ANTHEM.

This is the branch in which was neither knot of original nor bark of actual sin found.

V. In thy conception, O Virgin, thou wast immaculate.

R. Pray unto the Father for us, whose Son thou didst bring forth.

Let us pray :

O God, who, by the immaculate conception of the Blessed Virgin, didst prepare a fit habitation for thy Son, we beseech thee, that, as by the foreseen death of the same Son, thou didst

preserve her pure from all spot, so likewise grant that we, by her intercession made free from sin, may attain unto thee; through our Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

A PRAYER TO BE DAILY SAID BY THOSE WHO
CARRY ABOUT AN AGNUS DEI.

O my Lord Jesus Christ, the true Lamb that taketh away the sins of the world! by thy mercy, which is infinite, pardon my iniquities; and by thy sacred passion preserve me this day from all sin and evil. I carry about me this holy *Agnus Dei* in thy honour, as a preservative against my own weakness, and as an incentive to the practice of meekness, humility, and innocence, which thou hast taught. I offer myself up to thee as an entire oblation, and in memory of that sacrifice of love thou offeredst for me on the Cross, and in satisfaction for my sins. Accept, O my God, the oblation I make, and may it be agreeable to thee in the odor of sweetness. Amen.

THE LITTLE OFFICE OF
THE BLESSED SACRAMENT.

AT MATINS.

V. Man hath eaten the bread of angels
and the table of our Lord is prepared for him

R. Amen.

V. O Lord, open thou my lips.

R. And my mouth shall declare thy praise.

V. O God, incline unto my aid.

R. O Lord, make hast to help me.

V. Glory be to the Father, and to the Son,
and to the Holy Ghost, &c.

THE HYMN.

Pange Lingua.

Sing, O my tongue, devoutly sing,
The glorious body's mystery ;
And of that precious blood the King
Of nations poured forth, to free
The world from a disastrous doom :
O blessed fruit of noblest womb !

Anthem. O how sweet, O Lord, is thy Spirit,
who, that thou mightest show thy sweetness
towards thy children, by most sweet bread

1082 THE BLESSED SACRAMENT.

sent from Heaven fillest the hungry with good things, sending the rich away empty.

V. Thou hast given us, O Lord, bread from Heaven. Alleluia.

R. Replenished with all sweetness and delight. Alleluia.

THE PRAYER.

O God, who in his wonderful sacrament hast left us a perpetual memory of thy passion; grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually perceive in our souls the fruit of Thy redemption; who, with the Father and the Holy Ghost, livest and reignest, ever one God, world without end. Amen.

AT PRIME.

V. Man hath eaten the bread of angels; and the table of our Lord is prepared for him.

R. Amen.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c. Alleluia.

THE HYMN.

On us bestowed, for us, by birth,
He from a virgin did proceed ;
And being conversant here on earth,
Till he had sown the Gospel's seed,
The time of his prolonged stay
He closed in an admired way.

Ant. O how sweet, O Lord, is thy Spirit.
&c.

V. Thou hast given us, O Lord, bread from
Heaven.

R. Replenished with all sweetness and de-
light.

THE PRAYER.

O God, who in this wonderful sacrament, &c.

AT THIRD.

V. Man hath eaten the bread of angels ; and
the table of our Lord is prepared for him.

R. Amen.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

THE HYMN.

He on the final Supper night,
Among His brethren taking seat,

1084 THE BLESSED SACRAMENT.

And well observing the ancient rite,
Touching the laws prescribing meat,
Gave to the twelve (His chosen band)
Himself for food, with His own hand.

Ant. O how sweet, O Lord, &c.

V. Thou hast given us, O Lord, bread from
Heaven.

R. Replenished with all sweetness and de-
light.

THE PRAYER.

O God, who in this wonderful sacrament, &c.

AT SIXTH.

V. Man hath eaten the bread of angels; and
the table of our Lord is prepared for him.

R. Amen.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c. Alleluia.

THE HYMN.

The incarnate Word, by words He said,
Turned into flesh substantial bread,
And wine the blood of Christ was made,
Though sense found nothing altered ;
This to confirm in hearts sincere.
There needs no more if faith be there.

Ant. O how sweet, O Lord, is thy Spirit, &c.

V. Thou hast given us, O Lord, bread from Heaven.

R. Replenished with all sweetness and delight.

THE PRAYER.

O God, who in this wonderful sacrament, &c.

AT NINTH.

V. Man hath eaten the bread of angels; and the table of our Lord is prepared for him.

R. Amen.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

THE HYMN.

The angelic bread may now be styled
The bread of man; a heavenly bread,
Which types and figures hath exiled,
And us with wonder hath ecstasied,
That the poor humble servant should
Receive his Master for his food.

Ant. O how sweet, O Lord, &c.

V. Thou hast given us, O Lord, bread from Heaven.

R. Replenished with all sweetness and delight.

THE PRAYER.

O God, who in this wonderful sacrament, &c.

AT EVEN-SONG.

V. Man hath eaten the bread of angels ; and the table of our Lord is prepared for him.

R. Amen.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c. Alleluia.

THE HYMN.

To this great sacrament, therefore,
Let's give the prostrate worship due,
And may the ancient rites no more
Take place, but yield it to the new ;
Let faith in Jesus Christ supply
The senses' insufficiency.

Ant. O holy banquet, in which Christ is received, the memory of His passion renewed, the soul is filled with grace, and a pledge of future glory is given us.

V. Thou hast given us, O Lord, bread from Heaven.

R. Replenished with all sweetness and delight.

THE PRAYER.

O God, who in this wonderful sacrament hast left us a perpetual memorial of Thy passion; grant us, we beseech Thee, so to reverence the sacred mysteries of Thy body and blood, that we may continually perceive in our souls the fruit of Thy redemption; who, with the Father and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

AT COMPLINE.

V. Man hath eaten the bread of Angels; and the table of our Lord is prepared for him.

R. Amen.

V. Convert us, O Lord, our Saviour.

R. And avert thy anger from us.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

THE HYMN.

To Father and the Son let's bring
Triumphant praises; let's aspire
Their honour, power, and bliss to sing,
While benedictions fill the choir.

1088 THE BLESSED SACRAMENT.

To Him that is from both derived,
Let equal glory be ascribed.

Ant. O how sweet, O Lord, &c.

V. Thou hast given us, O Lord, bread from
Heaven.

R. Replenished with all sweetness and de
light.

THE PRAYER.

O God, who in this wonderful sacrament, &c.

THE COMMENDATION.

Jesus, Redeemer of us all,
To Thee devoutly I present
These pious hours canonical,
In honour of the sacrament
Of Thy blest body; grant that I
May live in heaven eternally. Amen.

CHAPLET OF THE IMMACULATE CONCEPTION

INVOCATION TO THE SACRED HEART OF JESUS.

Adorable Jesus! whose divine Heart is ever
ready to compassionate the unhappy, have
mercy on us, miserable sinners, and grant us
the graces we ask through the immaculate and

afflicted Heart of Thy holy Mother and ours also, to whom Thou canst refuse nothing. Amen.

On the First Bead.—By thy sacred Virginity and Immaculate Conception, O most pure Virgin, Queen of Angels, obtain that soul and body may be free from all sin. (300 days indulgence.)

On the three following.—Ave Maria.

On the fifth.—By thy sacred Virginity, &c.

On the twelve following.—O Mary! conceived without sin, pray for us, who have recourse to thee. (100 days indulgence each time.)

On the last.—By thy sacred Virginity, &c.

In Conclusion, say.—St. Joseph! chaste Spouse of the Immaculate Virgin, pray for us, who have recourse to thee; obtain us the love of Jesus and Mary. Jesus, Mary. Joseph, I give you my heart, my soul and my life!

Jesus, Mary, Joseph, assist me in my last agony!

Jesus, Mary, Joseph! grant that I may expire in peace in your holy company. (100 days indulgence to each of these invocations.)

Conclude with the Prayer of St. Bernard:

Remember, O most pious Virgin Mary, &c.

ON DEVOTION TO ST. JOSEPH AND ST. TERESA.

THE little that is recorded by the Evangelists of the glorious St. Joseph is full of his praise. HE WAS A JUST MAN! What more could be said to confirm all future Christians in a profound esteem for him! *St. Joseph was a just man.* He was perfect in every virtue:—just, prudent, generous, faithful, courageous, devoted heart and soul to the service of the Mother of God and the Incarnate Word; the delight of the one, the solace of the other—the faithful and prudent servant whom God set over His own family to give them their measure of wheat in due season. The circumstances of the Flight into Egypt show what he was willing to undergo in the service of His Lord and His Lord's Mother, his familiarity with the angels of God, his fortitude, his great prudence, his wonderful *purity of heart*, and his devotion. "I have never asked him for anything," says St. Teresa, "that he did not get for me. Our Lord has appointed other saints to relieve us in particular necessities, but St. Joseph to help us in all without exception." Happy the man in life and death who

succeeds in acquiring a solid devotion to him who gave up his own pure soul between the arms of Jesus and Mary. St. Teresa, amid all her own labours and fatigues, looked ever to St. Joseph as next to the Blessed Virgin, her best helper, and laboured assiduously to plant deep in Catholic hearts the most firm and enduring confidence in him. The life of St. Teresa is itself a moving treatise on the power of prayer. All on fire with seraphic zeal, she reformed abuses, founded monasteries, worked miracles, and wrote wonderfully on prayer; and consumed with that fire our Lord came to cast on the earth, died in the habit of our Lady of Mount Carmel, in 1582, at Alba, in Spain. Her body is preserved incorrupt to this day.*

PRAYER TO ST. TERESA.

Seraphic virgin, we love you, because you taught us to esteem your holy father St. Jo-

* St. Peter of Alcantara was for some time her confessor, whom she called a saint while living, God having revealed to her that she should never ask anything in his name that He would not grant. The prayer of the Church in his honour will be found on page —

seph; we love you, because the love of God consumed you. We yearn for your love and protection; we long to have you pray for us, and to confide in you as a dear mother. We take you now as such in life and in death, that you will detach our hearts from the love of this world, and draw them heavenward, where you enjoy eternal contentment. Amen.

PRAYER TO ST. JOSEPH.

Dear St Joseph, look upon us your children with the same fatherly love with which you looked upon the child Jesus entrusted to your care, and we shall want for nothing to carry us safely through the trials of this life. That you may regard us as your children, make us such by obtaining for us a very tender, lively, and filial devotion to you. Beg for us the grace to go with confidence to you in our sufferings, spiritual or temporal. St. Teresa says there is nothing which you cannot obtain. You know, dear father, better than we, the graces we so sadly need—the love of Jesus and Mary. Obtain them for us. Dear father, aid us most when death approaches. Prepare us yourself for that awful moment which sends us to the

judgment-seat of God, that we may hear then from Him those words which will open to us the eternal delights of heaven. Amen

**A PRAYER TO ST. JOSEPH FOR DEVOTION TO THE
BLESSED VIRGIN.**

O beloved father St. Joseph ! you who know so well what it is to enjoy the friendship and love of the Immaculate Mary, Mother of God, and your loving spouse ; obtain for me, I implore you, such a sincere and filial devotion to her, that in all my trials, spiritual and temporal, I may run to her with the simplicity and unbounded confidence of a little child : and O, dearest father, guide me yourself in all the little devotions which I may perform in her honour, in order that they may be worthy of so loving a mother. Ask for me the grace to correspond with the grace of devotion to her. Make me grateful, and teach me how to show my gratitude to her for all the blessings she has heaped upon me, and upon those dear to me. Help me to make little mortifications in her honour, and to spread devotion to her by my prayers, my example and my words. In fine, make me a true child of hers, so that when

the fearful moment of death comes, recognizing me as such, she will come to my assistance, and by her presence put to flight my desperate enemy. And then, O my father, come for the last time to the aid of your unworthy child, and obtain for me the grace to die, repeating, with deep humility and affection, the most sweet names of JESUS, MARY, JOSEPH !

“ Heart of Jesus, I adore Thee,
Heart of Mary, I implore thee ;
Heart of Joseph, pure and just,
In these three Hearts I put my trust.”

TO ST. JOSEPH.

I, thy client, pray and beseech thee, O most blessed St. Joseph, to deign to remember me, a wretched sinner, in the presence of our Lord, that through thy merit and protection I may be defended from all evils, both of body and soul, and may advance in every virtue and good work. Amen.—*Blosius*.

Hail, holy Joseph, foster-father of Jesus, spouse of the Blessed Virgin Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.—*Blosius*.

A NOVENA TO ST. JOSEPH. 1095

TO ST. JOACHIM.

Hail, holy Joachim, father of the blessed Virgin Mary, spouse of St. Anne, the mother of Mary, the Mother of God, pray for us sinners, now and at the hour of our death. Amen.—*Blosius.*

TO MARY AND ST. ANNA.

Hail, full of grace, the Lord is with thee—thy grace be with me! blessed art thou amongst women, and blessed is St. Anna, thy mother, from whom, without stain of sin, thou didst proceed, O Mary, ever Virgin; and of thee was born Jesus Christ, the Son of the living God. Amen.—*Blosius.*

A NOVENA TO ST. JOSEPH

Say each day one of the following prayers with three Our Fathers and three Hail Marys:

ON THE FIRST DAY.

Blessed St. Joseph, born to be the guardian of Jesus, the protector and consoler of Mary! make powerful intercession for me, that my pious resolutions may not prove abortive; that I may be born to an interior and spiritual life; that I may have such an increase of sanctity,

so ardent a love of purity, so great a conviction of my own vileness, so clear a light of the emptiness and vanity of wordly grandeur, as to esteem and relish only things that are eternal : Through our Lord Jesus Christ, &c., &c.

ON THE SECOND DAY.

Omnipotent Creator, whose unerring providence adds joy every moment to the Angels in heaven, and to the Saints upon earth ! I most humbly beg, through the intercession of St. Joseph, that I may cheerfully acquiesce and rejoice in everything that comes from thy fatherly hand ; that I may be vigorous in executing thy divine will, and glorify thee in my present state. Grant me the true spirit of mortification, to subdue my stubborn passions, to satisfy for what is past, and to be a preservative from future dangers. Grant that, by purity of intention, the meanest of my actions may be acceptable to thee, as was the mite of the poor widow, which was put into the treasury of the temple Through Jesus Christ our Lord. Amen.

ON THE THIRD DAY.

Omnipotent God, at whose command every tree produced fruit of its kind ! grant, through

the intercession of Mary and Joseph, that I may serve thee faithfully in the state in which thou hast placed me. I firmly believe all thou hast revealed : protect me, lest I should be found among the number of those foolish virgins, who carried lamps without oil. Assist me with thy powerful grace, that I may be humble, charitable and chaste ; and not be like the barren fig tree, fit only to become fuel for eternal flames. This grace I implore through the infinite merits of Jesus, my Saviour. Amen.

ON THE FOURTH DAY.

Holy Ghost, God of all comfort ! If thou seest it expedient for the security of my salvation that I should be oppressed with tribulation, permit me not to fall. Infinite power ! bear me up ; thou knowest my weakness. Favour me with thy grace, that I may be compassionate towards my neighbour, and govern myself with the same spirit of lenity and charity as if the case were my own. I deplore my censorious temper, and resolve to be upon my guard. I return thee thanks for inspiring me with the resolution of becoming better ; but of myself I am not able to persevere in my good

intentions. I beg thy assistance, that I may fulfil what thou commandest; and then, dear Lord, command what thou pleasest. Afflict me with such crosses as I can endure, that I may discharge at least a part of the great debt due to the divine justice. Grant, through the intercession of St. Joseph, that after my temporal trials, whether exterior or interior, I may find that permanent joy with which thou renderest Him and His immaculate Spouse eternally happy: Through the merits of our Lord Jesus Christ, &c. Amen.

ON THE FIFTH DAY.

O infinite God! how truly may it be said of me, *The ox knoweth his owner, and the ass his master's crib*, but thou knowest not thy Lord. I admire thy love and charity! I am ashamed of my tepidity and ingratitude. Infinite goodness! I come too late to love thee, but although it be the eleventh hour, bestow on me the promised reward: be to me a Saviour. Thou who hast bled for me, let me partake of thy eternal charity. Grant that, through the intercession of St. Joseph, my good resolutions may be perfected. I also beg, that when I en-

tain thee in the most Blessed Sacrament, I may be favoured with the same sentiments of adoration, love, and thanksgiving that St. Joseph experienced when he received thee from Simeon, to restore thee to thy blessed Mother. Amen.

ON THE SIXTH DAY.

Jesus, my Maker and my Master, without whose merciful assistance I walk in darkness, and perish! I most humbly beg, through the intercession of St. Joseph, that thou wilt grant me grace to escape from the servitude of sin, under which I have so long groaned, in order that I may enjoy the liberty of thy faithful servants. I have frequently experienced thy goodness, and I know thy power; my trust is in both. O! grant me constancy to despise the allurements of the world, and to remain undaunted under afflicting terrors. My dear Redeemer, I have too often lost thee by sin; I have willingly and wilfully parted with thee, to follow my corrupt inclinations. O God! who didst come to seek sinners, take pity on me who am the greatest. Thou art now pleased to bless me with such a true sense of my former offences, that I grieve not so much for the fear

of punishment, as for the misfortune of having offended thee, the centre of all goodness.

I steadfastly purpose, through thy grace, to seek thee seriously, by the reformation of my life, that I may find thee in the heavenly Jerusalem, reigning with the Father and Holy Ghost, world without end. Amen.

ON THE SEVENTH DAY.

Omnipotent God, who descendest from heaven to bring fire on the earth! inflame my frozen heart, that I may imitate the virtues of St. Joseph. As a poor wretch at the gate of some noble and generous prince, expecting an alms, so I appear before thee, wounded in all my senses by sin, and imploring charity in my great distress. I grieve for what has passed, not because I fear, but because I love. Nothing has succeeded with me, because I never consulted thee as I ought: I hope, O Lord! that I do not come too late. I beg, through the intercession of St. Joseph, that I may avoid evil and do good; that I may leave the broad way of iniquity and walk in the narrow road that leads to eternal happiness; that I may consecrate the remaining days of my

short life to thy honor, and attain the end for which I was created—to admire, praise, and love thee, forever and ever. Amen.

ON THE EIGHTH DAY.

O most glorious Patriarch, my dear Patron! blessed are the eyes that see what you now see. Through the infinite merits of Christ, and by your powerful intercession, I hope, with holy Job, that in my flesh I shall see God my Saviour. Stretch out, in favor of your unworthy client, those happy arms that so often bore the Son of God, and provided for him. Petition that I may live, as I wish to die, always in the divine favor. I humbly implore you to entreat your immaculate Spouse to unite her supplications with yours, that I may be of the blessed number of the elect. I most sincerely desire that you may be present at the dreadful hour of my death, and that the last words uttered by my parting breath may be—Jesus, Mary, and Joseph!

Thy mercy is above all thy works, O most Holy Trinity! I now appeal from the tribunal of thy justice, and prostrate myself before the throne of thy mercy, to obtain the pardon of my sins, and grace to persevere in keeping thy

commandments to the end of my life. Who livest and reignest one God, forever and ever. Amen.

ON THE NINTH DAY.

Holy St. Joseph, you who are that good and faithful servant to whom God committed the care of his family: whom he appointed guardian and protector of the life of Jesus Christ, the comfort and support of his holy Mother, and the depository of his great design of the redemption of mankind; you who had the happiness of living with Jesus and Mary, and of dying in their arms; chaste spouse of the Mother of God; model and patron of pure souls, humble, patient, and reserved; be moved with the confidence we place in your intercession, and accept with kindness this testimony of our devotion.

We give thanks to God for the signal favor he hath been pleased to confer on you, and we conjure him, through your intercession, to enable us to imitate your virtues. Pray for us, then, O great saint; and by that love which you had for Jesus and Mary, and by the love which they had for you, obtain for us the incomparable happiness of living and dying in the love of Jesus and Mary. Amen.

MASS FOR THE DEAD.

PRAYERS WHICH, TOGETHER WITH DIES IRÆ, MAY
BE SAID DURING THE HOLY MASS.

Out of the depths I have cried to Thee, O
Lord.

Lord hear my voice.

Let Thine ears be attentive to the voice of
my supplication.

If Thou, O Lord, wilt mark iniquities, Lord,
who shall stand it?

Because with Thee there is merciful forgive-
ness, and by reason of Thy law I have waited
for Thee, O Lord.

My soul hath relied on His word; my soul
hath hoped in the Lord.

From the morning watch even until night,
let Israel hope in the Lord.

Because with the Lord there is mercy, and
with Him plentiful redemption.

And He shall redeem Israel from all his ini-
quities.

V. Eternal rest give to them, O Lord.

R. And let perpetual light shine upon them.

May they rest in peace. Amen.

V. Lord hear my prayer.

R. And let my cry come to Thee.

Let us pray :

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that through pious supplications, they may obtain that pardon which they have always desired : who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

V. Eternal rest give to them, O Lord.

R. And let perpetual light shine upon them.
May they rest in peace.

Indulgences :—100 days every evening, Plenary, on the usual conditions, once a year, for those who have said it daily during the year.

Psalmus 50.

Miserere mei, Deus;*
secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum : * dele iniquitatem meam.

†

Psalm 50.

Have mercy on me,
O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquities.

Amplius lava me ab[†] iniquitate mea : * et a peccato meo munda me. Wash me yet more from my iniquity ; and cleanse me from my sin.

Quoniam iniquitatem meam ego cognosco : * et peccatum meum contra me est semper. For I know my iniquity, and my sin is always before me.

Tibi soli peccavi, et malum coram te feci : * ut justificeris in sermonibus tuis, et vincas cum judicaris. To thee only have I sinned, and have done evil before thee : that thou mayest be justified in thy words, and mayest overcome when thou art judged.

Ecce enim in iniquitatibus conceptus sum : * et in peccatis concepit me mater mea. For behold I was conceived in iniquities : and in sin did my mother conceive me.

Ecce enim veritatem dilexisti : * incerta et occulta sapientiæ tuæ manifestasti mihi. For behold thou hast loved truth : the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Asperges me hyssopo * Thou shalt sprinkle

po et mundabor : * la-
vabis me et super nivem
ealbabor.

me with hyssop, and I
shall be cleansed : thou
shalt wash me, and I
shall be made whiter
than snow.

Auditui meo dabis
gaudium et lætitiā : *
et exultabunt ossa hu-
miliata.

To my hearing thou
shalt give joy and glad-
ness ; and the bones
that have been hum-
bled shall rejoice.

Averte faciem tuam
a peccatis meis : * et
omnes iniquitates meas
dele.

Turn away thy face
from my sins, and blot
out all my iniquities.

Cor mundum crea in
me, Deus : * et spiri-
tum rectum innova in
visceribus meis.

Create a clean heart
in me, O God : and re-
new a right spirit with-
in my bowels.

Ne projicias me a
facie tua : * et spiri-
tum sanctum tuum ne
auferas a me.

Cast me not away
from thy face ; and
take not thy holy spirit
from me.

Redde mihi lætitiā
salutaris tui : * et spiri-
tu principali confirma
me.

Restore unto me the
joy of thy salvation,
and strengthen me with
a perfect spirit.

Docebo iniquos vias[†] I will teach the un-
 uas : * et impii ad te just thy ways : and the
 onvertentur. wicked shall be con-
 verted to thee.

Libera me de san- Deliver me from
 guinibus, Deus, Deus blood, O God, thou God
 salutis meæ : * et of my salvation : and
 ultabit lingua mea my tongue shall extol
 titiam tuam. thy justice.

Domine, labia mea O Lord, thou wilt
 aperies : * et os meum open my lips : and my
 annuntiabit laudem thy mouth shall declare thy
 am. praise.

Quoniam si voluisses For if thou hadst de-
 sacrificium, delissem sired sacrifice, I would
 utique : * holocaustis have given it : with
 non delectaberis. burnt-offerings thou
 wilt not be delighted.

Sacrificium Deo spir- A sacrifice to God is
 itus contribulatus : * an afflicted spirit ; a con-
 tritor contritum et hu- trite and humble heart,
 miliatum, Deus non de O God, thou wilt not
 picies. despise.

Benigne fac Domine Deal favorably, O
 n bona voluntate tua Lord, in thy good will

Sion: * ut ædificentur^d with Sion, that the
muri Jerusalem. walls of Jerusalem may
be built up.

Tunc acceptabis sa- Then shalt thou ac-
crificium justitiæ, obla- cept the sacrifice of
tiones, et holocausta: justice, oblations, and
* tunc imponent super whole burnt-offerings;
altare tuum vitulos. then shall they lay
calves upon thy altar.

Requiem æternam, Eternal rest, &c.
&c.

Ant. Exultabunt Do- *Ant.* The bones that
mino ossa humiliata. have been humbled,
shall rejoice in the
Lord.

Subvenite Sancti Dei Come to his [her]
occurrite Angeli Domi- assistance, ye saints of
ni, suscipientes animam God! meet him [her]
ejus, Offerentes eam in ye angels of the Lord!
conspectu Altissimi. to receive his [her]
soul, and to present it
to the Most High.

V. Suscipiat te Chris- V. May Christ who
tus qui vocavit te, et in called thee, receive thee;
sinum Abrahæ Angeli and may the Angels
deducant te. lead thee into the bo-
som of Abraham.

R. Suscipientes ani-	V. To receive his
mam ejus, Offerentes	[her] soul, and to present
eam in conspectu Altis-	it to the Most High.
simi.	

V. Requiem æternam	R. Eternal rest grant
dona ei Domine, et lux	to him [her], O Lord i
perpetua luceat ei.	and may perpetual light
	shine upon him [her.]

Offerentes eam in	And to present it to
conspectu Altissimi.	the Most High.

AT THE GOSPEL.

John vi. 51-55.

At that time: Jesus said to the multitude of the Jews; I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, Amen, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up in the last day.

AT THE OFFERTORY.

Lord Jesus Christ, King of Glory! deliver the souls of all the faithful departed from the flames of hell, and from the deep pit. Deliver them from the lion's mouth, lest hell swallow them—lest they fall into darkness; and let the standard-bearer, St. Michael, bring them into the holy light. *Which thou promisedst of old to Abraham and his posterity. V. We offer thee, O Lord, a sacrifice of praise and prayers: accept them on behalf of the souls we commemorate this day, and let them pass from death to life. *Which thou, &c., to V.

THE SEQUENCE FOR THE DEAD.

Dies iræ, dies illa,	♫ The day of wrath, that dreadful day.
Solvēt sæclum in favilla :	Shall the whole world in ashes lay,
Teste David cum Sybilla.	As David and the Sybil say.
Quantus tremor est futu- rus,	What horror must invade the mind,
Quando Judex est ven- turus.	When the approaching Judge shall find,
Cuncta stricte discussu- rus .	Few venial faults in all mankind.

Tuba mirum spargens sonum	The last loud trumpet's wond'rous sound
Per sepulchra regionum,	Shall through the rending tombs rebound,
Coget omnes ante thronum,	And wake the nations under ground.
Mors stupebit, et natura,	Nature and death shall with surprise
Cum resurget creatura,	Behold the trembling sinner rise,
Judicanti responsura	To view his Judge with conscious eyes.
Liber scriptus proferetur,	Then shall, with universal fear,
In quo totum continetur,	The seven-sealed judgment book appear,
Unde mundus judicetur.	To scan the whole of life's career.
Judex ergo cum sedebit,	The Judge ascends his awful throne,
Quidquid latet, apparebit:	Each secret sin shall here be known.
Nil inultum remanebit.	All must with shame confess their own.
Quid sum, miser ! tunc dicturus,	Ah, wretched ! what shall I then say,
Quem patronum rogaturus,	What patron find, my fears t'allay,
Cum vix justus sit securus ?	When even the just shall dread that day ?

Rex tremendæ majestatis!	Thou mighty, formidable King!
Qui salvandos salvas gratis	Of mercy unexhausted spring!
Salva me, fons pietatis.	Save me! O save! and comfort bring.
Recordare, Jesu pie,	Remember what my ransom cost;
Quod sum causa tuæ viæ,	Let not my dear-bought soul be lost,
Nè me perdas illa die.	In storms of guilty terrors tost.
Quærens me, sedisti lassus;	In search of me why feel such pain;
Redemisti, crucem passus:	Why on thy cross such pangs sustain,
Tantus labor not sit casus.	If now those sufferings must be vain!
Iuste Judex ultionis,	Avenging Judge, whom all obey,
Donum fac remissionis	Cancel my debt, too great to pay,
Ante diem rationis.	Before the sad accounting day.
Ingemisco tanquam reus:	O'erwhelmed, oppressed with doubts and fears,
Culpa rubet vultus meus:	Their load my soul in anguish bears:
Supplici parce, Deus.	I sigh, I weep—accept my tears.

Qui Mariam absolvisti,	Thou, who wert moved at
Et latronem exaudisti,	Mary's grief,
Mihi quoque spem dedisti.	Who didst absolve the
	dying thief,
	Dost bid me hope, O grant
	relief.
Preces meæ non sunt dignæ,	Reject not my unworthy
Sed tu bonus fac benigne,	prayer,
	Preserve me from the dan-
Ne perenni cremer igne.	gerous snare,
	Which death and gaping
	hell prepare.
Inter oves locum præsta,	Give my immortal soul a
	place
Et ab hædis me sequestra,	Among thy chosen right-
	hand race,
Statuens in parte dextra.	The sons of God and heirs
	of grace.
Confutatis maledictis,	From that insatiate abyss,
Flammis acribus addictis,	where flames devour
	and serpents hiss,
Voca me cum benedictis.	Deliver me, and raise to
	bliss.
Oro supplex et acclinis,	Prostrate my contrite
	heart I rend,
Cor contritam quasi cinis,	My God, my Father, and
	my friend,
Vere curam mei finis.	Do not forsake me in the
	end.

Lacrymosa dies illa !

Qua resurget ex favilla

judicandus homo reus.

Huic ergo parce Deus :

Pie Jesu Domine, dona
eis requiem. Amen.

Well may they curse their
second birth,

Who rise to a surviving
death.

Thou great Creator of
mankind,

Let all thy faithful mercy
find. Amen.

AFTER MASS.

In Paradisum dedu-
cant te Angeli : in tuo
adventu suscipiant te
Martyres, et perducant
te in civitatem sanctam
Jerusalem, Chorus An-
gelorum te suscipiat, et
cum Lazaro quondam
paupere æternam ha-
beas requiem.

May the Angels con-
duct thee into Paradise ;
may the Martyrs re-
ceive thee at thy com-
ing, and bring thee to
the holy city of Jeru-
salem ! may the choir
of Angels receive thee,
and mayest thou have
eternal rest with the
once poor Lazarus !

Sweet Virgin Mary, Comforter of the afflict-
ed, pray for us.

INDEX.

A.	PAGE	B.	PAGE
Abridgment of the Christian Doctrine.....	22	BAPTISM—Sacrament of..	189
Act of Adoration.....	75	Baptizing by lay persons, manner of.....	28
“ contrition.....	75	Beads, method of saying..	471
“ another.....	81	Benediction of the Blessed Sacrament.....	880
“ the love of God....	39	“ prayer after.....	909
“ hope and confidence in God.....	94	“ of a woman after childbirth.....	359
“ resignation & love, oblation after communion.....	86	BLESSED SACRAMENT—	
“ thanksgiving.....	274	“ Benediction of.....	880
“ petition.....	275	“ ejaculatory prayers to the... ..	441
Acts of Faith, Hope, and Charity.....	75	“ ejaculations in honor of.....	441
“ shorter.....	77	BLESSED VIRGIN—Chaplet of the seven dolors of, 535, 768	
Admonition to those who attend the dying.....	330	“ compendium of the virtues of.....	1056
AGNUS DEI—a prayer to be said daily by those who carry an.....	1080	“ conceived without sin,	461
Angelus Domini.....	61	“ forty Ave Marias in honor of.....	780
Anima Christi.....	190	“ litany of.... ..	87
Anne, St., prayer to.....	756	“ little office of.....	550
Apostles' Creed.....	57	“ meditations on the seven dolors of.. 513, 768	
Association of the Holy and Immaculate Heart of Mary.....	526	“ office of the 1058	
Aspiration for a happy death.....	23	“ for a happy death....	465
Aspirations for communion.....	256	“ entering your room and going out.....	466
Ave Maria, or Angelical Salutation.....	56	“ for all virtues, especially purity.....	467
Ave Augustissima.....	758	“ in honor of the seven founders of the order of servants of..	523

	PAGE		PAGE
BLESSED VIRGIN—Prac-		CONFIRMATION—Sacra-	
tices in honor of....	468	ment of.....	182
"Thirty days' prayer to	489	<i>Confiteor Deo</i> , or general	
"rosary of.....	475	confession.....	58
"seven dolors of... 518,	536	Conscience, Examination	
"earthly joys of.....	536	of.....	202
"seven joyful mysteries		"another.....	231
of the life of.....	538	"prayer after examina-	
"heavenly joys of.....	536	tion of.....	236
"sorrows of.....	510	CONTRITION—Act of.....	76
"vespers of.....	850	Corporal Works of Mercy.	25
Bridget, St., prayers of...	863		
		D.	
C.		Daily examination of Con-	
Calendar, Roman.....	5	science.....	46
Carnival, piety practice		Days of abstinence from	
on Tuesday.....	780	flesh meat.....	20
Chaplet of the Immaculate		DEATH—Preparation for	
Conception.....	1055	the last Friday in each	
Chaplet of the seven do-		month.....	343
lors of B. V. M.	535, 768	"devotions for a happy.	345
Chaplet of twelve years... 732		Devotion to the Blessed	
Christian Doctrine, abridg-		Child Jesus.....	72
ment of.....	22	"for a happy death....	345
Compendium of virtues		"to the agonizing Heart	
of the Blessed Virgin... 1056		of Jesus.....	339
COMMUNION—		"to the Sacred Heart of	
fore.....	252	Jesus.....	415
"after.....	237	"to the Sacred Heart of	
"instructions.....	182	Mary.....	528
"thoughts for those		Devout offering to the Sa-	
who go often to....	198	cred Heart....	458
CONFESSION—How to go		Dies Iræ.....	1110
to.....	237	DYING—Prayers for the..	368
"after.....	241	"short acts for the.....	327
"preparation for.....	203	"admonition to those	
"prayers after.....	241	who attend the.....	330
"thoughts on.....	247	"last Indulgence for	
"some rules for those		the.....	332
who go every week		"three Devout and Pro-	
or fifteen days to... 250		fitable Prayers for..	333
"examination of con-			
science to be used		E.	
for a general.....	207	Eight Beatitudes.....	25
		Ejaculations.....	92

	PAGE		PAGE
Ejaculatory prayers to the		Holy Water.....	30
B. Sacrament.....	441	How to hear Mass.....	194
Epistles and Gospels for		Hymn for the Epiphany.....	886
the Sundays and Holi-		"of Assumption.....	908
days throughout the		"for Christmas.....	885
year.....	914	"for Easter.....	891
Evangelical Counsels.....	26	"for Lent.....	889
Evening Prayers.....	79	"for Passion Tide.....	890
"short.....	86	"for Pentecost.....	893
Examination of conscience	202	"of the Most Holy Name	
"another method.....	231	of Jesus.....	859
"on the Commandments	207	"to the B. V. M.....	97
"prayer after.....	236	"in honor of the Blessed	
EXTREME UNCTION—Sa-		Sacrament.....	896
crament of.....	318	"in honor of St. Joseph,	905
"prayer while receiving	324	"for a Confessor.....	894
		"of St. Thomas Aquinas	901
F.			
FEASTS AND FASTS.....	19	HYMNS— <i>Latin Titles.</i>	
Feasts, movable, Table of.	17	Adeste Fideles.....	885
FESTIVALS—Vespers on..	866	Adoro te Devote.....	901
Form of admission to the		Alma Redemptoris Mater.	843
confraternity of the Sa-		Ave Maria Stella.....	860
cred Heart of Jesus....	439	Ave Regina Cœlorum....	845
Forty Ave Marias in honor		Ave Verum.....	883
of the Sacred Delivery		Hac die Lætus.....	904
of B. V. M.....	730	Iste Confessor Domini....	904
Four Cardinal Virtues....	24	Lauda, Sion, Salvatorem..	898
Four last Things to be re-		Lucis Creator Optime....	838
membered.....	27	O Filii et Filie.....	891
		O Salutaris Hostia.....	881
G.		O Sanctissima.....	884
Good Friday and other		Pange, Lingua.....	897
Fridays, Prayer for....	781	Panis Angelicus.....	882
Grace before meat..	460	Quicumque Sanas Vivere,	905
"after.....	460	Regina Cœli Lætare.....	846
		Salve, Arca Fœderis.....	1063
H.		Salve Horologium.....	1066
Hail Mary.....	56	Salve, Mundi Domina....	1059
HOLY COMMUNION—		Salve, Regina.....	1060
Thoughts for those		Salve, Virgo Florens....	1068
who go often to.....	198	Salve, Virgo Puerpera....	1064
"prayers before.....	252	Salve, Virgo Sapiens....	1061
"after.....	226	Sine Labe Concepta.....	887
Holy Eucharist.....	184	Stabat Mater.....	517
		Supplices Offirmus.....	1069

J.	PAGE	PAGE
Jesus—Litany of the Holy		Little Office of the Immaculate Conception....1058
Name of.....	64	Living Rosary..... 474
" Hymn of the Holy		Lord's Prayer..... 56
Name of.....	594	
" devotion to the Child.	72	M.
" Agonizing Heart of...	339	Magnificat, or Canticle of the B. V. M..... 863
" The Sacred Heart of..	415	Manner of Baptism..... 23
" exercise during Mass		MARY—Association of the Holy and Immaculate
in union with	443	Heart of..... 526
" practices in honor of..	429	" conceived without sin, 461
" invocations to.....	431	" devotions to the Sacred
" Act of Consecration to	432	Heart of..... 523
" act of love to, by Ven.		" act of reparation to... 531
M. M. Alacoque....	435	" prayer of St. Gertrude
" prayer of St. Gertrude		to Sacred Heart of.. 531
to the Sacred Heart		" prayer to..... 467
of.....	436	" practices in honor of.. 468
" Act of reparation to..	436	" Immaculate, pious
" visit to the Sacred		tribute to..... 508
Heart of.....	438	" Act of Reparation to, 531
" form of admission to		" Way of asking her
the confraternity of,	439	blessing..... 532
" indulgence for prayer		" little chaplet in honor
before a picture of..	440	of the Immaculate
L.		Heart of..... 763
Last Agony....	338	" exercise in honor of
Last Indulgence.....	332	her Sorrowful Heart, 776
Litany of the Blessed Vir-		" novenas of.... 784
gin Mary.....	87	" Virgin Mother, prayer
Litany of the Immaculate		to..... 525
Conception.....	725	" association of the Ho-
Litany of the Holy Name		ly and Immaculate
of Jesus.....	64	Heart of..... 526
Litany of the Saints.....	301	" Sacred Heart of..... 528
Little Chaplet in honor of		" Mother of God—
the Immaculate Heart		Prayer..... 749
of Mary.....	763	" Virgin Most Holy—
Little Chapter of the		prayer..... 750
Blessed Virgin.....	859	" short prayer to, in her
Little Office of the Blessed		desolation..... 784
Virgin.....	550	MASS—Instructions on... 102
Little Office of the Blessed		" canon of..... 140
Sacrament.....	1031	

	PAGE
MASS—Ordinary of.....	104
“ another method of hearing	166
“ how to hear	194
“ of the Sacred Heart of Jesus	443
“ for the Dead.....	1103
MATRIMONY—The Sacra- ment of.....	352
“ ritual for the celebra- tion of.....	355
May, Month of.....	757
MEDITATION—Instructions on.....	41
Memorare.....	464
Morning Prayer.....	49
“ shorter form of.....	56
“ for a little child.....	63
Mother of God, prayer to..	748

N.

NOVENAS -- Instructions on.....	458
Novena to St. Joseph....	1095
Nine ways of being acces- sory to another's sin....	26
NOVENA—For Feast of the Im- maculate Conception..	785
“ for Feast of our Lady's Nativity.....	794
“ for Feast of Annuncia- tion.....	798
“ for Feast of the Puri- fication.....	803
“ for Feast of the As- sumption.....	607
Novenas, various other...	823

O.

Offering of sleep and wak- ing.....	93
Office of the B. V. M.....	1069
One hour's prayer in the year.....	775
ORDERS—Sacrament of...	349

P.

	PAGE
Passion of Christ.....	363
“ the Scapular of the...	532
PENANCE—The Sacrament of.....	200
Practices in honor of the Sacred Heart of Jesus..	429
PRAYER—Instructions on.	31
Prayer after Benediction..	909
“ of St. Gertrude to the Sacred Heart of	498
Prayer after Examination of Conscience.....	236
“ Holy Communion....	254
“ before.....	257
“ for Christian courage and fortitude.....	242
“ for the dead ..	83
“ for the dying.....	865
Prayers for every day in the week, &c.....	738
“ Holy Mass in union with the Sacred Heart of Jesus.....	434
“ peace.....	83
“ time of famine or pes- tilence.....	86
“ of pestilence.....	96
“ perseverance in good- ness.....	913
“ maxims on.....	38
“ on a journey.....	92
“ devout and profitable for the dying.....	333
“ after the Soul has de- parted	338
“ to the Blessed Virgin Mary for a happy death.....	465
“ while receiving the sacrament of ex- treme unction....	
“ to St. Sebastian, Roch, and Anthony.....	99
“ in honor of the seven founders of the	

	PAGE		PAGE
Order of servants of the Blessed Virgin.	523	Salve Regina.....	50
Prayers St. Bernard to the B. V. Mary.....	472	Scapular of Mount Carmel,	495
" St. Aloysius to B.V.M.	476	" Bull of Pope John XXII., regarding...	496
" by the devout Blossius	490	" of the Immaculate Conception.....	498
" instructions on.....	328	" of the Sacred Heart of Jesus and Mary, and of the Passion.....	532
Preface.....	3	Seven Deadly Sins and the opposite Virtues.....	26
Preparation for death for the last Friday of each month.....	289	" Earthly Joys of the B. V. M.....	536
R.		" Heavenly Joys of the B. V. M.....	536, 544
Recordare.....	465	" Joyful Mysteries of the Life of the B. V. M..	538
Rosary of the B. V. M...	476	" Dolors of the Blessed Virgin.....	513, 536, 770
S.		" gifts of the Holy Ghost	24
SACRAMENTS—Instructions		" Penitential Psalms...	288
on the.....	178	" Sacraments	24
" of Baptism.....	180	Short Prayers of St. Gre- gory on the Passion....	365
" of Confirmation.....	182	Sick, short acts for.....	327
" of Holy Eucharist....	184	" how to prepare for the Priest	329
" of Penance.....	200	Sign of the Cross.....	29
" of Extreme Unction..	318	Sins against the Holy Ghost.....	26
" of Holy Orders.....	349	" crying to heaven for vengeance.....	26
" of Matrimony.....	352	Six Precepts of the Church.....	23
Sacred Heart of Mary....	528	Sorrows of the B. V. M.,	510
" Prayers to.	529	Spiritual Works of Mercy.	25
Sacred Heart of Jesus....	415	Spiritual Communion....	265
" Thoughts on.....	420	Stabat Mater.....	517
" Practices in honor of,	429	Stations of the Cross....	379
" Invocations to.....	431	Subjects for daily Medita- tion.....	27
" Acts of Love to.....	435		
" Visit to.....	438, 455, 456	T.	
" Prayer of St. Gertrude to.....	436	Tantum Ergo.....	881
" Act of Reparation to..	436	Te Deum Laudamus.....	910
" Form of admission into the confrater- nity of.....	439		
" Prayer before a Pic- ture of.....	440		
" Mass of.....	443		
" Devout offering to....	458		

63

1

421431

407C

2879-

22

1122

INDEX.

	PAGE	V.	PAGE
Ten Commandments of God.....	22	Vespers.....	82
Thirty Days' Prayer to our Blessed Redeemer.....	374	Vespers of the B. V. M....	85
Thirty Days' Prayer to the B. V. M.....	489	" on Festivals.....	86
Thoughts for those who go often to Holy Communion.....	198	" for Christmas Day....	87
Thoughts on Confession..	219	Virgin Most Holy.....	74
Three devout and profitable Prayers.....	332	Visits to the Blessed Sacrament.....	
Three Theological Virtues	24	Visit to the Sacred Heart of Jesus.....	25
Three Eminent Good Works.....	26	" another.....	43
Three Prayers, &c.....	750	" another.....	45
Twelve Fruits of the Holy Ghost.....	24	W.	
		Way of the Cross.....	37



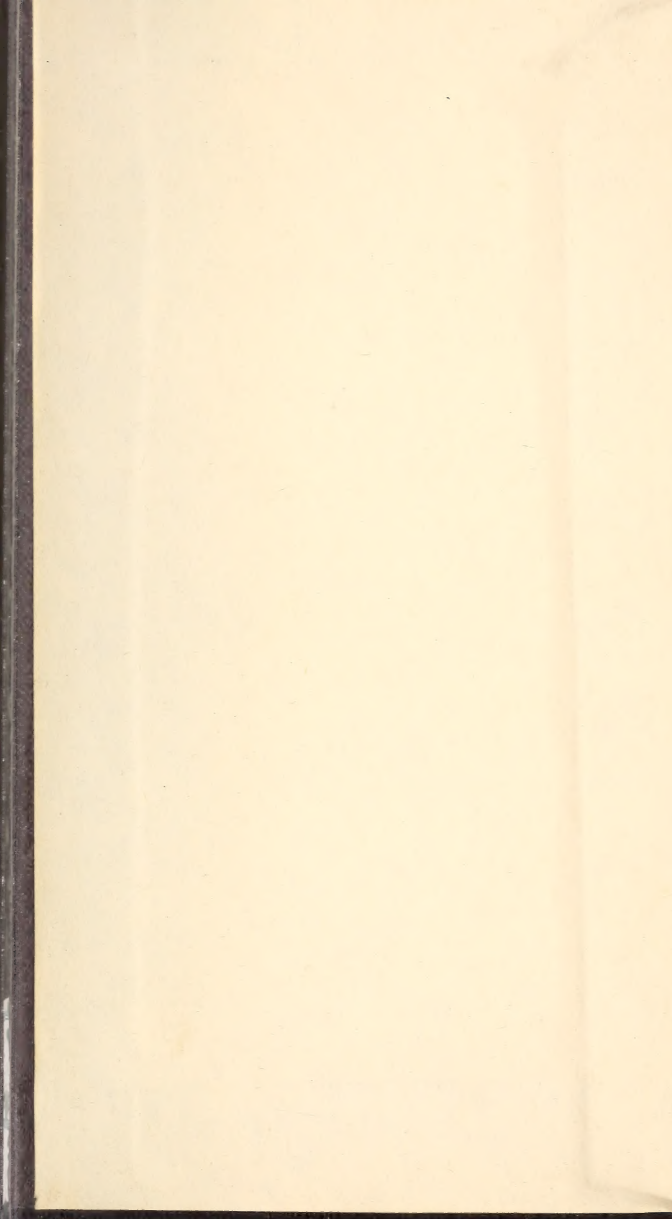




Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Jan. 2006

Preservation Technologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111



LIBRARY OF CONGRESS



0 013 947 520 3

